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THE JOURNAL
OF
THE ROYAL
HISTORICAL AND ARCHÆOLOGICAL
ASSOCIATION OF IRELAND:

ORIGINALLY FOUNDED AS

The Kilkenny Archæological Society,

IN THE YEAR

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VOL. VII.

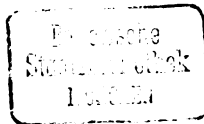
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THE Committee wish it to be distinctly understood, that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Association, and here printed, except so far as the 9th and 10th Amended General Rules extend.



PREFACE.

THE present volume of the Royal Historical and Archæological Association of Ireland is the first which has appeared since the death of the Rev. JAMES GRAVES, by whom the earliest portion of the subject matter which it contains—that is to say, the January, April, and July Numbers of the Journal for 1885—had been arranged for publication. It is, however, a sign hopeful for the future, that a volume like the present could be completed, and laid before the Archæological world, in little more than a year after our late eminent and deeply lamented Secretary had rested from all earthly labours.

Volume VII. will be found to contain subjects in unprecedented variety, each treated so exhaustively as to take the rank of an Essay rather than that of an ordinary Paper. In its pages new writers appear, and not a few contributors (long distinguished as authorities on special Archæological questions) lend their valuable aid to render the new issue one of the most important which can be pointed to in the annals of the Association.

G. H. Kinahan, in his account of the “Archaic Antiquities of the county Donegal,” has done excellent

service; as has also W. J. Knowles, in his "Report on Pre-historic Sites in Whitepark Bay," &c., &c.

The Right Rev. Charles Graves, D.D., Bishop of Limerick, describes an Inscribed Cross, discovered by him upon one of the stones of the famous Ogam souterrain at Dunloe, near Killarney; and he expresses his belief that the cave had been at one time occupied by Christian ascetics.

To our list of such remains Gabriel O'C. Redmond, M.D., Hon. Local Secretary for Waterford, adds a fine example of the Ogam-inscribed Stone—a class of monument in which the south of Ireland is peculiarly rich. His "Notes on the Antiquities, History, Archæological Remains, and Legends of the Western End of Waterford," are so interesting, that it is to be hoped he will give similar attention to other parts of that county.

A description by R. J. Ussher of "A Number of Objects Found in the Kitchen Middens of certain Raths," is of importance, as clearly showing that the people who occupied those primitive defences were identical with the dwellers in crannogs.

In his Paper on "Certain Ancient Churches in the county Sligo," W. F. Wakeman has been able to point to some remarkable peculiarities in architectural design which those structures present, and which bear interestingly upon the question of one of the presumed uses of our round towers. A full and detailed description of the numerous Antiquities remaining upon the Island of Inismurray—from the same pen—occupies 157 pages. Indeed this monograph may be considered a volume in itself; and no pains appear to have been spared in the

elucidation of the subject, which was one of great Archæological interest. The instructive Paper upon "The Crannogs of Drumdarragh and Lankill, near Enniskillen," together with numerous references to their contents, is also contributed by the same writer.

Colonel Wood-Martin, in his notice of the "Rude Stone Monuments of Ireland," has thrown much new light on the subject of our megalithic and kindred remains.

Robert Young, Architect, gives a very admirable account of the grand old Fortress of Dunluce, Co. Antrim, which Paper is supplemented by copious and valuable Notes, by the Rev. J. O'Laverty, P.P.

A Report by V. Mackesy, on "Recent Discoveries in Waterford," and "Cooking Places of the Stone Age in Ireland," by J. Quinlan, will be read with great interest by many.

In a Paper by R. Day, and G. M. Atkinson, on "The Silver Mace of the Cork Guilds," will be found much to attract the attention of all who are desirous of studying the history of art manufacture in Ireland.

An account of the "Rothe Family" of Kilkenny, by G. D. Burtchaell; one, of the "Purcell Family," by the Rev. W. B. Wright; and one, of the "Butlers," by J. T. Prendergast, will be considered valuable additions to county family history.

Miss Hickson's "Notes on Kerry Topography" are singularly interesting and valuable.

John Brown, Local Secretary for Londonderry, contributed a Paper on "British War Medals and Decorations;" and W. Frazer, F.R.C.S.I., an Essay on "The Medallists of Ireland, and their Work." Both these

subjects are new to the great majority of our Fellows and Members, and will doubtless be studied with pleasure by not a few.

Readers will be pleased once more to recognize the name of Aquilla Smith, M.D., attached to an article on "Coinage in Ireland." His contribution, as also that of J. G. Barry, on "Aran of the Saints," considerably enhance the importance of the present issue.

It has not been considered necessary in this Preface to refer to all the Papers here volumed. It was deemed advisable to point only to the more important communications.

CONTENTS.

PART I.—1885.

PROCEEDINGS—January Meeting:—Election of Officers, p. 7. Election of Members, p. 8. Vote of Condolence with the Family of the late John Hogan, *ib.* J. Hogan's last work, "Kilkenny, the Ancient City of Ossory, the Seat of its Kings and the See of its Bishops," presented to the Association by the publisher, Mr. Egan, p. 9. Photographs exhibited by the Chairman of the Meeting, *ib.*

Notice of Book-plates engraved by Cork Artists. By Robert Day, F.S.A., p. 10.

Paper on British War Medals and Decorations. By John Browne, M.R.I.A., p. 14.

NOTES AND QUERIES, p. 29.

PROCEEDINGS—April Meeting:—Election of Members, p. 41. Address to his Royal Highness the Prince of Wales, p. 42.

Architectural Peculiarities of some Ancient Churches in the Co. Sligo. By W. F. Wakeman, F.R.H.A.A.I., Hon. Local Secretary for Dublin and Wicklow, p. 43.

Answer to the Question "Was Ecclesiastical Money Coined at Clonmacnoise, A.D. 1170?" By Aquilla Smith, M.D., M.R.I.A., p. 55.

The Geraldines of Desmond. Edited by the Rev. Canon Hayman, B.A., p. 66.

Excursions, and Reports of Local Secretaries, p. 93.

Quarterly Notes from Archæological Publications, p. 97.

PROCEEDINGS—July Meeting:—Election of Members, p. 101. Fellowship of the Association conferred on His Excellency the Earl of Carnarvon, Lord Lieutenant of Ireland, *ib.* Address by the President of the Meeting, *ib.*

Report on the Pre-historic Sites at White-park Bay. By W. J. Knowles, M.R.I.A., Hon. Local Secretary for Co. Antrim, p. 104.

On a Bronze Gilt Fibula. By W. H. Patterson, M.R.I.A., p. 125.

On a Flint Arrow-head, with portion of Shaft, and ligature of Sinew, found in Co. Antrim. By W. J. Knowles, M.R.I.A., Hon. Local Secretary for Co. Antrim, p. 126.

On some Indian Burial Urns. By the Rev. G. Raphael Buick, M.A., p. 128.

Dunluce Castle. By Robert Young, Architect, p. 133.

- Note on R. Young's Paper on Dunluce Castle. By Rev. James O'Lavery, M.R.I.A., p. 146.
- On some Crannogs in Cavan. By Seaton F. Milligan, p. 148.
- On a Copper Celt, found near Manorhamilton, p. 152.
- A Classification of Flint Flakes, found on the Raised Beach at Carnlough, Co. Antrim. By the Rev. Leonard Hassé, p. 153.
- Wrought-iron Key of Casket. Exhibited by R. Day, F.S.A., p. 158.
- Notes on Ballywillan Church, Portrush. By F. W. Lockwood, Architect, p. 159.
- Reports of Local Secretaries, p. 162.
- Excursions, p. 168.
- Quarterly Notes from Archæological Publications, p. 174.

PROCEEDINGS—October Meeting :—Inismuiredach, now Inismurray, and its Antiquities. By W. F. Wakeman, p. 175. Notices of the History of Inismuiredach, p. 181. The Antiquities of Inismuiredach, p. 184. The "Caiseal," or Cashel, p. 185. The Churches, p. 213. The Woman's Church outside the Cashel, p. 230. The Altars within the Cashel, "Cursing Stones," &c., p. 233. The Inscribed Stones, p. 252. The Unlettered Monumental Stones, &c., p. 269. The Holy Wells on Inismurray, p. 296. The Leachta, Stations, &c., with their Monuments, p. 300. "Leachta Patraig" Station, p. 311. Concluding remarks, p. 329.

PART II.—1886.

- PROCEEDINGS—January Meeting:—Election of Members, p. 333. Vice-Presidency of the Association for Munster conferred on H. Villiers-Stuart, D.L., *ib.* List of the National Monuments to be compiled, *ib.* Address by the President of the Meeting, p. 334.
- On the Early Structures of Human Origin. By Dr. Martin, p. 336.
- Ancient Sword. Exhibited by Rev. Mr. French, p. 337.
- Observations regarding Celts. By Rev. James Graves, *ib.*
- Inspection of the Antiquities of the city of Waterford by Members of the Association, p. 338.
- On the Silver Mace of the Cork Guilds. By Robert Day and G. M. Atkinson, Members of the Royal Irish Academy, p. 341.
- Description of Objects found in the Kitchen Middens of Raths. By R. J. Usher, p. 362.
- On the Vestments and Chalice of Dr. Richard Arthur, Bishop of Limerick. By Gabriel Redmond, M.D., Hon. Local Secretary for Co. Waterford, p. 369.

- The Crannogs of Drumdarragh and Lankill, Co. Fermanagh. By W. F. Wakeman, F.R.H.A.A.I., Hon. Local Secretary for Dublin and Wicklow, p. 372.
- The Cooking Places of the Stone Age in Ireland. By John Quinlan, p. 390.
- Report on Recent Discoveries in Waterford. By Vincent Mackesy, p. 392.
- Notes on the Antiquities, History, Archæological Remains, and Legends connected with the Western End of the County Waterford. By Gabriel Redmond, M.D., Local Secretary for Co. Waterford, p. 394.
- PROCEEDINGS—April Meeting:—Election of Members, p. 411. The Annual Report, p. 412. The Finances, Presentations, *ib.*
- Remarks on an Ogam Stone, lying in Salterbridge Demesne. By Gabriel Redmond, M.D., Hon. Local Secretary for Co. Waterford, p. 418.
- On Traces of an Ancient Glass Manufactory. By the Rev. J. F. M. French, Clonagall, p. 420.
- A Brief Report on Antiquities in the Co. Donegal. By G. H. Kinahan, M.R.I.A., Hon. Local Secretary for Co. Donegal, p. 424.
- On Counterfeit Antiquities. By W. J. Knowles, M.R.I.A., Hon. Local Secretary for Co. Antrim, p. 430.
- On Foulksrath Castle and Loughmoe, their Founders and Possessors. By the Rev. William Ball Wright, M.A., p. 432.
- On Castle Grace, Co. Tipperary. By Gabriel Redmond, M.D., Hon. Local Secretary for Co. Waterford, p. 440.
- The Medallists of Ireland, and their Work. By William Frazer, F.R.C.S.I., Member of Council, Royal Irish Academy, &c., p. 443.
- PROCEEDINGS—July Meeting:—A Sketch of the Life and Labours of the late Rev. James Graves in the cause of Irish History and Archæology, p. 467.
- The Rude Stone Monuments of Ireland. By W. G. Wood-Martin, M.R.I.A., Fellow and General Secretary, R.H.A.A.I., p. 470.
- “Aran of the Saints.” By James G. Barry, p. 488.
- Notes on Kerry Topography, Ancient and Modern. By Miss Hickson, p. 495.
- The Family of Rothe, of Kilkenny, with Pedigrees I., II., III., and IV. By George Dames Burtchaell, M.A., LL.B., Barrister-at-Law, p. 501.
- NOTES AND QUERIES:—Bronze Anvil and Perforated Hammer. By Seaton F. Milligan, p. 538.
- PROCEEDINGS—October, 1886, and January, 1887:—The Rude Stone Monuments of Ireland. By W. G. Wood-Martin, M.R.I.A., Fellow and General Secretary, R.H.A.A.I., p. 539.
- The Butlers, Lords Ikerrin, before the Court of Transplantation at Athlone, A.D. 1666; and at the First and Second Court of Claims, King’s Inns, Dublin, 1662–1666. By John Prendergast, p. 596.

On a Monument Exhibiting Cup Markings and Circles, from the neighbourhood of Youghal. By W. F. Wakeman, Hon. Local Secretary for Dublin and Wicklow, p. 603.

Note on the Ogam Cave at Dunloe. By the Right Rev. Charles Graves, D.D., Lord Bishop of Limerick, p. 605.

The Medallists of Ireland, and their Work. By William Frazer, F.R.C.S.I., Member of Council, Royal Irish Academy, p. 608.

The Family of Rothe, of Kilkenny. By George Dames Burtchaell, M.A., LL.B., Barrister-at-Law, p. 620.

The Holy Wells of Meath. By John M. Thunder, p. 655.

The Antiquity of Chess in Ireland. By Hardress J. Lloyd, p. 659.

INDEX, p. 671.

APPENDIX.

	PAGE
The Royal Historical and Archæological Association of Ireland,	1
Patrons,	3
Presidents,	<i>ib.</i>
Vice-Presidents,	<i>ib.</i>
Committee,	4
Treasurer,	<i>ib.</i>
Honorary General Secretaries,	<i>ib.</i>
Honorary Curator of the Museum and Library,	<i>ib.</i>
Trustees,	<i>ib.</i>
Bankers,	<i>ib.</i>
Honorary Provincial Secretaries,	<i>ib.</i>
Honorary Local Secretaries,	<i>ib.</i>
Fellows of the Association,	5
Societies in Connexion,	6
Members of the Association,	7
General Rules,	14

LIST OF ILLUSTRATIONS.

An asterisk prefixed indicates a Plate.

	PAGE
1. *British War Medals,	28
2. Interior of Kilaspugbrone Church,	45
3. Kilaspugbrone Church, from the North-west,	46
4. Aghanagh Church, from the North-west,	47
5. Doorway inserted in the North-side Wall of Aghanagh Church,	48
6. South-western View of the Old Church of Ballysadare,	50
7. Original Doorway, now built up, in the Western Gable of Ballysadare Church,	51
8. Irish Romanesque Doorway inserted in the South Wall of Ballysadare Church,	52
9. Capitals on South-side Doorway of Ballysadare Church,	53
10. Ancient Irish Silver Coin,	57
11. Ditto,	60
12. Ditto,	62
13. Ditto,	63
14. Carved Stone over External Entrance to Chamber, Newgrange,	95
15. *Foundation and Section of Hut-Site, Whitepark Bay, Co. Antrim,	107
16. *Flint Scrapers and Choppers, Whitepark Bay, Co. Antrim,	111
17. *Side Scrapers, Circular and other Knives, Choppers, &c., Whitepark Bay, Co. Antrim,	<i>ib.</i>
18. *Rude Axes and Choppers, Whitepark Bay, Co. Antrim,	113
19. *Lance or Spear-heads, Chisels, Implements of Chalk, &c., Whitepark Bay, Co. Antrim,	<i>ib.</i>
20. *Rude Arrow-like objects, "Slugs," &c., Whitepark Bay, Co. Antrim,	114
21. *Tool-stones, Hammer-stones, &c., Whitepark Bay, Co. Antrim,	115
22. *Fragments of Pottery, &c., Whitepark Bay, Co. Antrim,	117
23. *Horn and Bone Implements, Whitepark Bay, Co. Antrim,	119
24. Disc of Fibula found at Budore, Co. Antrim,	126
25. *Flint Arrowhead with Shaft, found at Kanestown Bog, Co. Antrim,	127
26. Burial Urns, from India,	130
27. *Ground Plan of Dunluce Castle,	135

	PAGE
28. *Dunluce Castle,	137
29. *Dunluce Castle, from the Sea,	139
30. *Dunluce Castle, showing Drawbridge,	141
31. Iron-rivetted Cauldron found in Crannog,	150
32. *Ballywillan Church, Portrush,	159
33. Map of Inismurray, or Inishmurray Island,	175
34. Inismurray Cashel,	187
35. External View of Inismurray Cashel, as it appeared before the alterations recently made by the Board of Public Works,	189
36. Interior of the Cashel, as it appeared before the alterations recently made by the Board of Public Works,	191
37. The Water-gate,	192
38. Ground Plan of Low Entrance,	193
39. Section of Low Entrance, No. 1,	194
40. Section of Low Entrance, No. 2,	ib.
41. Ope of Low Entrance No. 1, taken from Interior of Cashel,	195
42. Ope of Low Entrance No. 2, taken from Interior of Cashel,	197
43. Interior of Cashel Wall, North-west side showing incline, or steps to summit,	201
44. <i>Toorybrenell</i> , or the School-house,	204
45. Doorway of <i>Toorybrenell</i> , or the School-house, from the Interior,	206
46. <i>Trahaun-a-Chorrees</i> , or the Lent Trahaun,	207
47. Doorway of <i>Trahaun-a-Chorrees</i> , or the Lent Trahaun, from the Interior,	209
48. <i>Teach-an-alais</i> , or the Sweat-house,	212
49. South-west View of <i>Teach Molaise</i> ,	214
50. South-east View of <i>Teach Molaise</i> ,	215
51. Interior of <i>Teach Molaise</i> ,	217
52. Cross on Lintel of Door, <i>Teach Molaise</i> ,	218
53. Doorway of <i>Teach Molaise</i> ,	220
54. Oaken Figure of <i>St. Molaise</i> ,	222
55. Interior of <i>Teampull-na-Teinidh</i> (sometimes called <i>Teach-na-Teinidh</i>), showing, in Foreground, position of Ancient Hearth,	226
56. Cross inscribed on Lintel of Doorway of <i>Teampull</i> or <i>Teach-na-Teinidh</i> ,	227
57. <i>Leac-na-Teinidh</i> , or "The Stone of the Fire,"	229
58. <i>Teampull-na-mban</i> , or "Church of the Women," sometimes called <i>Teampull Muire</i> , or "Church of Mary,"	231
59. <i>Clocha-breaca</i> Altar,	233
60. Altar-stone on <i>Clocha-breaca</i> . No. 1,	237
61. *Altar-stone on <i>Clocha-breaca</i> . No. 2,	238
62. Ditto, No. 3,	239
63. Ditto, No. 4,	240
64. Ditto, No. 5,	241
65. Hollowed Stone, with Cover, on <i>Clocha-breaca</i> ,	243
66. Objects formed of Stone, on <i>Clocha-breaca</i> ,	244
67. The Station called <i>Altair-beg</i> ,	245
68. The Eastern <i>Altair</i> ,	247
69. Holed Stone at <i>Teampull-na-Bfear</i> , resorted to by Women. No. 1, Half-side View; No. 2, nearly Front View,	251
70. Holed Stone near <i>Teampull-na-mban</i> , or "Church of the Women,"	253
71. Inscribed <i>Leac</i> in Modern Niche in Cashel,	255

LIST OF ILLUSTRATIONS.

xiii

	PAGE
72. Flagstone in <i>Teach Molaise</i> ,	257
73. Fragment of Inscribed Flag in <i>Teach Molaise</i> ,	258
74. Inscribed Flag in <i>Teach Molaise</i> . Inscription not yet deciphered, ..	259
75. Stone of Murchad in <i>Teach Molaise</i> (No. 1),	260
76. Inscription on opposite side of Stone of Murchad (No. 2),	261
77. Stone of Muredach, grandson of Chomocan, in <i>Teach Molaise</i> ,	263
78. Inscription on Stone in the Cemetery of <i>Teach Molaise</i> ,	264
79. Portion of Inscribed Pillar-stone in <i>Teampull-na-mban</i> , or the "Church of the Women,"	267
80. Monumental Stone on Altar near <i>Tober Molaise</i> , outside the Cashel Wall, ..	272
81. Monumental Stone in Cemetery of the Men,	273
82. Monumental Stone in Cemetery of the Men, exhibiting Five Crosses, ..	275
83. A second Monumental Stone in Cemetery of the Men, exhibiting Five Crosses,	276
84. On <i>Clocha-breaca</i> ,	278
85. Stone with Cross and Nimbus facing Doorway of <i>Teach Molaise</i> ,	280
86. *Slab with Triple Cross, in Cemetery of the Men,	281
87. Monumental Stone in Cemetery of the Men,	283
88. Monumental Stone with two Crosses, in Cemetery of the Men,	285
89. Sepulchral Stone in Cemetery of the Men,	287
90. Fragment of Monumental Slab at <i>Teampull-na-mban</i> , or <i>Teampull Muire</i> , ..	289
91. Fragment of Monumental Slab on the Altar of <i>Teach Molaise</i> ,	ib.
92. Monumental Stone lying to the south-east of <i>Teach Molaise</i> ,	290
93. Cross-inscribed Monument near the Modern Portal of the Cashel,	292
94. Pillar-stone and <i>Bullán</i> standing at the Church of the Men,	293
95. * <i>Tober Molaise</i> , or St. Molaise's Well, near the Cashel,	296
96. <i>Tobernacoragh</i> , or the "Well of Assistance,"	299
97. <i>Olla Muire</i> Station (pronounced Ollamurray),	302
98. <i>Trahtán-na-righ fhear</i> Station,	303
99. Cross on Altar of <i>Trahtán-na-righ fhear</i> Station,	304
100. Bee-hive Cell in <i>Trahtán-na-righ fhear</i> ,	305
101. <i>Leachta Crois mhr</i> Station,	307
102. Cross on <i>Leachta Crois mhr</i> ,	308
103. <i>Trahtán Aodha</i> (pronounced Trahanee) Station,	310
104. <i>Leachta Patraig</i> (pronounced Laghta Patrick) Station,	312
105. <i>Trionid mhr</i> (pronounced Treenode more), or the Great Station of the Trinity,	313
106. Head of Pillar-stone in <i>Trionid mhr</i> ,	314
107. <i>Trionid beg</i> , or the Little Station of the Trinity,	315
108. Cross-inscribed Stone in <i>Trionid beg</i> ,	316
109. The Station of Mary,	317
110. Pillar-stone near the Station of Mary. Back view, showing remaining Cross,	318
111. Pillar-stone in the Cemetery of the Women,	319
112. <i>Leachta Cholúimcille</i> (pronounced Laghta Columkille) Station,	320
113. Columkille's Altar-flag.—Front view,	321
114. Ditto, Back view,	322
115. Altar of <i>Reilic-Odrain</i> (pronounced Relickoran) Station,	324
116. Stone on <i>Reilic-Odrain</i> Altar.—No. 1,	325
117. Ditto, No. 2,	ib.

	PAGE
118. Pillar standing in <i>Reilie-Odrain</i> ,	326
119. *The Silver Mace of the Guilds of Cork, Plate I.,	352
120. Ditto, Plate II.,	354
121. *Articles of Stone, Bone, and Jet, Plate I.,	362
122. Bronze Trapping with Clasp,	363
123. *Articles of Bone, Horn, or Clay, Plate II.,	<i>ib.</i>
124. *Objects of Iron, Plate III.,	364
125. Fragments of Pottery,	365
126. Stone Hatchet,	366
127. Curved Object of Deer's Horn,	367
128. Old Chalice and Pedestal,	369
129. *Objects of Stone, Bronze, and Iron, from the Crannog of Drumdarragh, Plate I.,	378
130. *Fragments of Pottery, from the Crannog of Drumdarragh, Plate II.,	383
131. * Ditto, ditto, Plate III.,	384
132. *Fragments of Pottery from the Crannog of Lankill, Plate IV.,	387
133. *Fragments of the Rims of Pottery from the Crannogs of Drumdarragh and Lankill, Plate V.,	387
134. *Fragments of Pottery from the Crannogs of Drumdarragh and Lankill, Plate VI.,	<i>ib.</i>
135. *Miscellaneous Articles of Wood, Horn, and Stone, discovered in the Crannogs of Drumdarragh and Lankill, Plate VII.,	388
136. Plan and Section of Cooking-place, Stone Age,	391
137. The Old Bridge of Cappoquin,	395
138. Norman Gateway,	403
139. Iron Skean, with wooden handle,	410
140. Remains of wooden handle,	<i>ib.</i>
141. Ogham Stone in Salterbridge Demesne,	418
142. Plan of Glencar Scotch <i>Fosleac</i> , Fig. 1,	429
143. Plan of Mondooney Giant's Grave, Fig. 2,	<i>ib.</i>
144. Map of Megalithic Structures in the district of <i>Cuil-irra</i> , Co. Sligo,	485
145. * <i>Tempul-Benen</i> ,	491
146. *East Window, Interior of <i>Tempul-Kieran</i> ,	<i>ib.</i>
147. *Formina Castle, Inishere,	492
148. * <i>Kil-Chemin</i> , Inishere,	<i>ib.</i>
149. Bronze Anvil and Hammer,	538
150. No. 1 Monument Carrowmore, Ground Plan,	540
151. Fragments of Rude Bone Pin,	541
152. No. 3 Monument, Carrowmore, Ground Plan,	542
153. Front and Side View of Pierced Quartz Crystal,	<i>ib.</i>
154. Bronze Pin, stated to have been found in Cinerary Urn at Carrowmore,	547
155. Bead formed of Steatite, highly calcined,	548
156. Ditto,	<i>ib.</i>
157. Bead formed of Steatite,	<i>ib.</i>
158. Upper Portion of Semi-petrified Bone Pin,	549
159. Pointed Extremity of Pin,	<i>ib.</i>
160. Curved and Polished Fragments of Bone,	<i>ib.</i>
161. Fragments of Bone Pin,	<i>ib.</i>
162. General View of No. 4 Monument, Carrowmore, looking N.E.,	551
163. No. 4 Monument, Carrowmore, Ground Plan—a Cromleac,	<i>ib.</i>

LIST OF ILLUSTRATIONS.

XV

	PAGE
164. Fragmentary Head of Bone Pin,	553
165. Fragment of Bone Pin or Piercer,	<i>ib.</i>
166. Fragment of Bone Handle of some Implement,	<i>ib.</i>
167. *General View of <i>Leaba-na-bhflán</i> , or the "Kissing-stone," looking North— a Cromleac, Plate I.,	555
168. No. 7 Monument, Carrowmore, Ground Plan,	<i>ib.</i>
169. No. 7 Monument, Carrowmore, Ground Plan of Cromleac,	<i>ib.</i>
170. No. 9 Monument, Carrowmore, Ground Plan,	558
171. No. 9a Monument, Carrowmore, Ground Plan,	<i>ib.</i>
172. No. 10 Monument, Carrowmore, Ground Plan,	<i>ib.</i>
173. No. 12 Monument, Carrowmore, Ground Plan,	559
174. No. 13 Monument, Carrowmore, Ground Plan—a Cromleac,	560
175. General View of No. 13 Monument, Carrowmore, looking S.S.W.—a Cromleac,	561
176. Amorphous Fragment of Greenish-coloured Glass,	<i>ib.</i>
177. No. 14 Monument, Carrowmore, Ground Plan,	562
178. Dagger-like Implement made of cetaceous Bone,	563
179. Fragment of blackened and charred Bone,	564
180. No. 16 Monument, Carrowmore, Ground Plan,	566
181. No. 17 Monument, Carrowmore, Ground Plan,	<i>ib.</i>
182. Cinerary Urn from Carrowmore,	567
183. Dagger-like Implement of cetaceous Bone, found in No. 17 Monument, Carrowmore,	568
184. No. 18 Monument, Carrowmore, Ground Plan,	569
185. No. 19 Monument, Carrowmore, Ground Plan,	570
186. No. 20 Monument, Carrowmore, Ground Plan,	571
187. No. 21 Monument, Carrowmore, Ground Plan,	<i>ib.</i>
188. No. 22 Monument, Carrowmore, Ground Plan,	572
189. No. 23 Monument, Carrowmore, Ground Plan,	573
190. No. 26 Monument, Carrowmore, Ground Plan,	574
191. No. 27 Monument, Carrowmore, Ground Plan,	575
192. View looking into W. (or A) Arm of Cist in No. 27 Monument, Carrow- more, when excavated, and Ground Plan of same,	<i>ib.</i>
193. Fragment of Cinerary Urn from (E. or) South Arm of Cist in No. 27 Monument, Carrowmore,	578
194. Cinerary Urns found near Dundrum, Co. Down,	579
195. Ring formed of Shale, found in a Cinerary Urn at Dundrum, Co. Down,	580
196. *Articles of Flint and Bone, found in the Rude Stone Monuments of Carrow- more, Plate II.,	580
197. No. 32 Monument, Carrowmore, Ground Plan,	581
198. No. 36 Monument, Carrowmore, Ground Plan,	583
199. General View of No. 37 Monument, Graigue, Carrowmore Series, looking West—a Cromleac,	584
200. No. 37 Monument, Graigue, Carrowmore Series, Ground Plan,	585
201. No. 37 Monument, Graigue, Carrowmore Series, Ground Plan—a Cromleac,	<i>ib.</i>
202. General View of the remains of the Central Monument of No. 48 Monu- ment, Carrowmore, looking N.E.—a Kistvaen,	587
203. No. 49 Monument, Carrowmore, Ground Plan,	588
204. Dress Fastener, or Pendant, formed of Steatite,	589
205. Back View of same,	<i>ib.</i>

	PAGE
206. General View of the Carn of Listoghil, Carrowmore, looking West, ..	592
207. Ground Plan of Cist in Carn of Listoghil, Carrowmore,	593
208. General View of No. 52 Monument, Carrowmore, looking South—a Cromleac,	595
209. No. 52 Monument, Carrowmore, Ground Plan—a Cromleac,	ib.
210. *Monument exhibiting Cup-markings and Circles, with Channel, from the neighbourhood of Youghal,	604

ERRATA.

Page 333, line 22, for "Ulster," read "Munster."

„ 393, „ 30, for "making coincides," read "neck-mould corresponds."

„ „ 31, for "Purbeek Shaft," read "diameter of the Purbeek Shaft."

„ 577, „ 19, for "cist," read "cross."

„ 578, „ 5, for "East," read "E."

„ 669, „ 4, for "Vol. II.," read "Vol. VII."

THE JOURNAL
OF
THE ROYAL
HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION
OF IRELAND,
FOR THE YEAR 1885.

AT the LEINSTER ANNUAL GENERAL MEETING, held at the
Museum of the Association, Kilkenny, on Wednesday,
January the 7th, 1885;

THE RIGHT REV. W. PAKENHAM WALSH, D.D., Bishop of
Ossory, Ferns, and Leighlin, in the Chair;

The Honorary Secretary read the Annual Report for
1884 as follows:—

At the close of the thirty-fourth session your Committee is still able to give a good account of the life and work of the Royal Historical and Archæological Association of Ireland. It cannot, however, be denied that a trying time has been passed, not confined to a brief period or only slightly affecting its interests. It is undeniable that there has been a sad decadence in the literary life of the country. Not only has publishing enterprise in Dublin, Cork, Limerick, Belfast, and elsewhere, become almost defunct, but (and perhaps this is cause and not effect) there seemed to be a failure of all interest in literary, historical, and archæological subjects on the part of the public generally, not confined to any one class or party. A glance at the literary advertisements in the metropolitan and provincial Press reveals the low estate to which such pursuits have fallen. The cause of this is not far to seek, but this is not the place to dwell on it. The action of this state of public feeling has been felt by our Association in the decreased interest in its objects and welfare. Not only have many Members abandoned the Association, frequently stating directly their indifference to and want of interest in its objects, but a much more injurious effect resulted from the

conduct of those who simply refused or neglected to pay their debts, and allowed their rights of Membership to lapse, without, apparently, giving a thought to the injury inflicted on the Association in a vital quarter by their receiving and retaining its publications, furnished to them by postal delivery, the expenditure needful to effect this having been incurred on the faith of their engagement to defray the moderate subscription which all Members bind themselves by the very terms of their election to pay yearly *in advance*. There has been a very unpleasant feature in many of our recent Annual Reports, termed by some "the black list," and it cannot be denied that it is gloomy enough. Neither can your Committee hope that it will be absent from this year's Report. The following list of members, three years and upwards in arrear, must follow here in accordance with the rule of the Association, viz.:—

	£	s.	d.
Miss Carruthers (1881-84),	2	0	0
Dillon Kelly, M.R.C.S.I. (1879-84),	3	10	0
Hugh Leonard (1882-84),	1	10	0
R. MacDonald (1882-84),	1	10	0
W. P. O'Leary, M.D. (1881-84)	2	0	0

and their removal from the roll of members is recommended by the Committee, unless the arrears are duly paid on special application laid before them by the Treasurer. Another incident injuriously affecting the interests of the Association has been the diminished supply of new members. But notwithstanding all this, your Committee reiterate their congratulations on the present healthy condition of the Association, and they venture to hope that an improvement all round has set in, and that better times may reasonably be looked for in the future. The Fellows and Members of the Association numbered on the 31st of December four hundred and forty-eight. Thirty new Members were elected in the course of 1884.

The financial position of the Association, though not very flourishing, is satisfactory. Nothing has been added to the capital investments, no Fellows having been elected, and no Life Compositions effected by Members in the past year. Your Committee would strongly advise that the capital now invested in New Three per Cent. Government Stock, and producing very low interest, should be realized by the Trustees and otherwise safely invested, so as to produce at least enough to defray the rent and insurance of the Apartments and the Museum of the Association. Government stock is now at par; there are many other equally safe modes of investment, and the difference between the price of consols when the money was invested and that now ruling would more than defray the cost of transfer.

The past year has been marked by very successful Meetings held in the Provinces. For the first time Connaught has had its Meeting, and, although it was not very numerously attended, the proceedings of the Sligo Meeting were of considerable interest, showing what a mine of rich archaeological ore awaits working in that province. You will be called on to-day to make some additions to the list of Vice-Presidents and Local Secretaries, and it is hoped that before the year 1885 is over the organization of all the counties in Ireland will be perfected.

It is much to be lamented that the completion of "The Destruction of the Bruden da Derga," as the Annual Volume, cannot be announced. Much of it is in type, and Mr. W. M. Hennessy, who had undertaken the editing of the volume, has not spared his labour, and is still confident that in a short time he will be enabled to complete the work. It has, however, been thought best that the promise of this work as the Annual Volume of the Association should be for the present withdrawn, and that another should be announced in its place. This will be a Monograph of Inishmurray and its cashel, churches, cloghans, crosses, and other ecclesiastical remains, with exhaustive illustrations of these which form the most ancient and remarkable ecclesiastical settlement in Ireland, to be edited by W. F. Wakeman, Fellow of the Association, and Local Secretary for Dublin and Wicklow.

It was then resolved that the Report should be received and considered.

The Rev. J. Graves said there had been very great dissatisfaction expressed by the Members of the Association at the delay in bringing out the Annual Volume. Some of the members had paid for it (a special annual subscription of 10s. was devoted to that purpose), but getting nothing in return at last withdrew their additional subscriptions, and there was thus a considerable loss. It should be generally understood that the delay was not the fault of the executive of the Association.

The Chairman asked whose fault it was.

Mr. Graves said that he did not know how to answer the question. The fact was, that Mr. Hennessy, the eminent Irish scholar, who alone could do the work, had not gone on with the printing. Over one hundred pages were set up, and the printers complained of having their type locked up for so long a time.

The Chairman inquired if Mr. Hennessy held out any hope at all of the work being completed.

Rev. J. Graves said there was every hope held out.

Mr. Robertson observed that he could not agree with the suggestion of the Report in reference to the withdrawal of their capital from the Government Funds.

The Chairman said that it would be an advantage if they could transfer their capital from securities from which they derived a less dividend to securities from which they would get larger dividends, having regard,

of course, to the nature of the securities. It would be a subsequent consideration what funds to invest in. It should then be a separate consideration what was to be done with the dividends, from whatever source they were derived.

Rev. J. Graves said he thought the Government would soon compel them to accept even lower interest. The present dividends only amounted to £11 7s. 6d. per annum, and a considerable sum was lost every year, in consequence of their capital not being more profitably invested. An income of £20 a-year, which might be easily obtained from perfectly safe investments, would pay the rent of their Museum, and would give greater permanence to their place of meeting, which was, as it were, the abode of the Society.

Mr. Robertson observed that more than 4 per cent. could not be expected with safety, and he did not see the advantage of selling out stock for the sake of an additional £3 a-year from dividends. He then proposed "That the capital shall not be withdrawn from the Government Funds."

The resolution was passed.

Mr. Robertson also proposed, "That in future the dividends on the capital now in Government Stock shall be added to the principal."

The Treasurer said that the 13th Rule of the Association directed that life compositions and the entrance fees of Fellows should be invested in Government Stock, and that the dividends be paid to the Treasurer. The proposed resolution directed the Treasurer what to do with the dividends. Of course they could be invested through the Post Office in Government Stock, thereby avoiding broker's fees.

Mr. J. Blair Browne said that Mr. Robertson's object was to increase the capital in order to obtain ultimately sufficient by way of dividends, or interest, to keep up the property of the Society. But if this resolution passed, it might so happen that current income would not meet expenses, and then they would be exceeding their income—be in debt, in fact.

The resolution was then proposed and passed.

The Treasurer's accounts for the year 1884 were submitted, showing a balance to credit on the 1st instant of £151 6s. 5d.

Mr. J. G. Robertson and Mr. J. Blair Browne were appointed Auditors of the Accounts.

The President, Officers, and Committee of the Association were then elected as follows :—

President.—The Most Noble the Duke of Leinster.

Vice-Presidents.—*Connaught*: The Hon. L. Gerald Dillon; Richard Langrishe, M.R.I.A.I.; Mitchel Henry, M.P. *Leinster*: Right Hon. Lord Castletown; John Ribton Garstin, D.L., M.R.I.A.; J. P. Prendergast, Bar.-at-Law. *Munster*: O'Donovan of Lisard; the Rev. Canon S. Hayman, M.A.; Maurice Lenihan, M.R.I.A. *Ulster*: Right Hon. Lord Clermont; the Very Rev. William Reeves, D.D., Dean of Armagh; the Rev. Canon Grainger, D.D.

Treasurer.—Rev. James Graves, A.B.

Honorary General Secretaries.—Rev. James Graves, A.B.; Richard Caulfield, LL.D., F.S.A.

Honorary Curator of the Museum and Library.—James G. Robertson.

Committee.—Peter Burtchaell, C.E.; Robert Day, M.R.I.A., F.S.A.; Barry Delany, M.D., C.M.; Rev. Canon Hayman, M.A.; Maurice Lenihan, J.P., M.R.I.A.; Robert Malcomson, A.M.; Rev. Philip Moore, P.P.; Rev. John O'Hanlon, M.R.I.A.; W. H. Patterson, M.R.I.A.; J. G. Robertson; Rev. John F. Shearman; Rev. C. A. Vignoles, A.M.

Trustees—Patrick Watters, M.A.; Peter Burtchaell, C.E.

Bankers.—The Provincial Bank of Ireland.

Hon. Provincial Secretaries.—*Leinster*: Rev. James Graves, Kilkenny. *Ulster*: William Gray, Belfast. *Munster*: Robert Day, Cork. *Connaught*: The O'Connor Don, Clonalis, Castlereagh.

Hon. Local Secretaries.—*Antrim*: Rev. S. A. Brennan; W. J. Knowles. *Armagh*: Rev. H. W. Lett, M.A.; *Cavan*: []. *Carlow*: Robert Malcomson, M.A. *Clare*: Rev. S. Malone; John Hill, C.E. *Cork*: Arthur

Hill, B.E.; Rev. Professor Goodman; Philip Raymond. D. A. O'Leary. *Donegal*: G. H. Kinahan. *Down*: W. H. Patterson. *Dublin*: W. F. Wakeman. *Fermanagh*: Edward Athill, J.P. *Galway*: Hon. Luke Gerald Dillon. *Aran Islands*: Rev. W. Kilbride. *Kerry*: Rev. Denis O'Donoghue, P.P.; Miss Hickson. *Kilkenny*: Rev. Philip Moore, P.P. *King's County*: John Hanlon, M.D. *Leitrim*: []. *Limerick*: G. J. Hewson, A.M.; J. Frost, J.P. *Londonderry*: T. Watson; John Browne, M.R.I.A. *Longford*: []. *Louth*: John Ribton Garstin, M.R.I.A. *Mayo*: Edward Glover, C.E. *Meath*: J. Ribton Garstin. *Monahan*: A. Knight Young, J.P.; D. Carolan Rush. *Queen's County*: Robert Staples, D.L. *Roscommon*: R. Cochrane. *Sligo*: Lieut.-Col. W. G. Wood-Martin. *Tipperary S. Riding*: John Davis White. *Tipperary N. Riding*: John Love. *Tyrone*: J. Carmichael Ferrall. *Waterford*: James Budd; Gabriel O'C. Redmond, L.R.C.S.I.; Vincent Mackessy. *Westmeath*: []. *Wexford*: J. J. Percival; J. Ennis Mayler. *Wicklow*: Rev. J. F. M. Ffrench; W. F. Wakeman.

The following Members were elected:—

Colonel Philip Doyle Vigors, Malcolmvile, Bagnalstown.

Sir Herbert E. Maxwell, Bart, Monreith, Newtown-stewart; Wigtonshire.

J. S. Kelly, Manager, Provincial Bank, Kilkenny.

Rev. Canon Dillon Purcell, St. Mary's, Hampstead, London.

John Quinlan, Clonkerdon, Cappoquin.

Henry F. Baker, Willow Lodge, Booterstown-avenue, Dublin.

Joseph S. Hume, S.I., R.I.C., Aughnacloy, Co. Tyrone.

D. H. Creighton, F.R.G.S., Parliament-st., Kilkenny.

Mr. Egan proposed the following vote of condolence to the family of the late Mr. John Hogan:—"That the members of the Royal Historical and Archæological Association of Ireland take the opportunity of conveying their sympathy to the family of the late Mr. John Hogan, in the great loss they have sustained, and also greatly deplore the loss which this Association has sustained by his death." Mr. Egan observed that John Hogan exercised

a sustaining influence in promoting the study which this Association so assiduously laboured for. The works which Mr. Hogan had issued from the press would give him enduring fame: as a man of high social and agreeable qualities, he had endeared himself to the Members of this Association.

The Rev. James Graves seconded the motion. He said that the late Mr. Hogan was one of their Original Members, and no one regretted more than he did his decease. Much of their Transactions had been enriched by Mr. Hogan's research and acumen, and they were all aware what he had done for the history of Kilkenny. He (Mr. Graves) greatly regretted the sad necessity to pass such a resolution. He deeply felt the loss they had sustained by the death of Mr. Hogan.

The Chairman said that there was a simplicity too about his character which was exceedingly striking. The resolution, of course, would pass unanimously, and the Secretary should convey a copy of it to the late Mr. Hogan's family.

Mr. Egan said that, as publisher of Mr. Hogan's last book, "Kilkenny, the Ancient City of Ossory, the Seat of its Kings, and the See of its Bishops," just now issued, he had much pleasure in presenting a copy of it to the Association.

Rev. J. Graves said that the Association was much obliged by the presentation. He hoped that the issue of this work presaged a revival of publishing in Kilkenny.

The Chairman exhibited a photograph of the obelisk of Shalmaneser II., discovered by Layard, at Nimroud. This king died 823 B.C., and the inscription records the tributes paid to him by various tributary kings, amongst the rest being Jehu, king of Israel, who is represented on the obelisk as prostrating himself before Shalmaneser. Ahab is also mentioned by name in this inscription. Also a photograph of "the Taylor cylinder." This records the first eight years of the reign of Sennacherib, king of Assyria, and gives an account of his invasion of Palestine, and of his quarrel with Hezekiah, king of Judah (see 2 Kings xix.). This cylinder dates about 700 B.C. And also a photograph of the cylinder of Esar-haddon,

king of Assyria, son of Sennacherib. It records his contest with his two brothers, Addramalech and Sharezer, and his victory over them in their contest for the throne. It states that they fled after the battle, and escaped into the land of Armenia. (See 2 Kings, xxxvi., xxxvii.).

These photographs were exhibited in order to show the great advantage of photography as an aid to archaeological study. As soon as any important record of antiquity is discovered copies can be immediately made by means of this art, and the student, at a distance, can work with them as distinctly as if he had the originals before him, and without any danger arising from copying or transcription.

Dr. Martin, Portlaw, wrote to say that he thought he could have sent to the Association's Museum a stone with cup-marks and spirals on it, now at Bessborough, which was said to have been taken from a cairn opened by the late Peter Walsh, of Belline, when Bessborough Park was being made. Also some sculptured stones which were removed from Jerpoint Abbey by the late Peter Walsh. He also proposed to send to the Museum a large ancient quern.

It was resolved that Dr. Martin's kind offer should be accepted with thanks, and that he be requested to have the antiquities above mentioned transmitted to the Museum.

Mr. Robert Day, F.S.A., sent the following Notice of Book-plates engraved by Cork artists:—

The subject of armorial and other book-plates (*ex libris*) is at present attracting the attention of many collectors, and we need not be surprised at this when we remember the wonderful variety of their designs at once so artistic and attractive, embracing many peculiarities fascinating alike to the man of letters, the artist, the biographer, and the student of heraldry. From them may be gathered the names of those who were book lovers and book collectors during the fifteenth century and down to our own times, and now and then, while going over a collection, the eye is arrested by the well-known name of some one eminent in the senate, the law, or the church, or of another who perchance wore the laureate wreath, figured upon the stage, or conquered in the fight, names that are household words with us. Again we find a book-plate of some unknown and forgotten owner, but designed by such an artist as William Hogarth, Sir Robert Strange, Bartolozzi, or the Brothers Bewick, or engraved by such well-known workers as George Vertue, Cipriani, Gribelin, or Pyne. It is,

however, my intention to devote this note to the engravers of *ex libris* in my native city, foremost amongst whom is Mr. Green, now in his eighty-third year, to whom I am indebted for a set of book-plates, the most complete that he could give me, of his father's and his own work, and of information respecting his contemporaries and predecessors, who were engravers in Cork. Mr. Green has for some years retired from trade. His place of business was the corner house on the South Mall and Grand Parade, where he succeeded his father, who commenced business in the opening years of the present century, and the character of whose work is quite in keeping with the festoon and flower-wreath and landscape designs of that period. Mr. Green, like other engravers, did not observe the habit of signing all his works, indeed only a comparatively small number of his plates have his name. I am fortunate enough to possess forty-eight, all signed in the same fashion, "Green, Cork." They are:—

Allman, James E.
 Allman, Richard.
 Anonymous, with motto, "per
 vicax," &c.
 Allen, Aylmer Wrixon.
 Bennett, Thomas.
 Barter, Benjamin.
 Beale, George T.
 Biggs, Thomas Joseph.
 Bell, Rev. Robert.¹
 Curtis, Joseph.
 Croker, Thomas.
 Chatterton, Sir William, Bart.²
 Creagh, Michael.
 Callaghan, Gerard.
 Dennehy, John.
 Dunscombe, Thomas.
 Daunt, George Digby.
 Drew, Rev. P. W.³
 Day, R. W., M.D.
 Foott, George.
 Fagan, William Trant.⁴
 Guest, Thomas R.
 Hewitt, Thomas Wall (two
 varieties).

Hill, Rev. James.
 Herrick, John Edward.
 Jagoe, Nicholas B.
 Kenny, Rev. Edward Herbert.
 Leslie, James Edward.
 Leycester, Joseph.
 Milward, Thomas.
 Morrogh, Henry.
 Murphy, Jeremiah James.
 Meade, Thomas.
 Manly, Joseph Henry.
 Newenham, George.
 O'Grady, Kilballyowen.
 Pennefather, Rev. John.
 Reeves, Thomas Somerville.
 Sarsfield, James B.
 Spiers, Thomas E.
 Tonson, Ludlow.⁵
 Terry John.
 Witham, Henry.
 Wallis, Henry.
 Warren, William.
 White, W. C., R.N.

Some of these plates deserve special mention, and among them is the pictorial plate of Thomas Bennett. His shield bears gu., three demi-lions rampant between a besant. The crest is, out of a ducal coronet a demi-

¹ Was curate of Youghal from 1807 to 1817, and again from 1820 to 1822.

² General Sir William Chatterton, Bart., was sometime M.P. for Cork.

³ March 29, 1847, Rev. Pierce William Drew was admitted Rector of Youghal, and was instrumental in restoring and beautifying the ancient Collegiate Church

of St. Mary's, Youghal—*vide* Notes and Records of the Ancient Religious Foundations at Youghal, by the Rev. S. Hayman.

⁴ Was M.P. for Cork.

⁵ The Hon. and Rev. Ludlow Tonson, Bishop of Killaloe, and eventually Lord Riversdale.

lion rampant, holding between his paws a besant; these rest against an oak tree upon the greensward. In the background are shrubs and flowers. Books, both closed and open, an inkhorn with pen, and a terrestrial globe, are in the foreground. The grouping, engraving, and arrangement of the design are excellent, and reflect credit upon the engraver. The next is that of George Digby Daunt. The shield with his arms rests upon the grass, in which is thrust a sickle, and behind the shield and projecting from the dexter side are warlike emblems, such as regimental flags, bayonets, and spear-heads, with a drum and a piled-up heap of cannon-shot in front. And from the sinister side of the shield project in like manner the emblems of peace and of the peaceful art of husbandry, conspicuous amongst them being the hay-fork, hay-rake, garb, spade, and plough. The same design is adopted by Achilles de Courcy Daunt, who bears a different crest. Another favourite design of Green's was a shield of arms resting against or timbered with a cross-hilted sword and belt; of such are "Spiers," "Milward," &c., &c. Lyons, another Cork engraver, adopted the same design in the plate of Bernard Shaw, Esq.,¹ and David Rochfort. An engraver who preceded the Greens, and who flourished in the middle of the last century, was Deeble. We have one plate signed "Deeble, Sct.," which he engraved for Patrick Blair, M.D., who resided at Blair's Castle, Cork, and who was the author of a book entitled "Thoughts on Nature and Religion: or, An Apology for the Right of Private Judgment Maintained, by Michael Servetus, M.D." This was replied to by Walter Richards, Cork, printed by Denis Donohue, Broad-lane, 1774. Another engraver, who, had he lived, would have attained to eminence in his profession, was Frank Lewis. I only know of one signed plate which he engraved for the late well-known author and antiquary John Windele. The plate measures $6\frac{1}{2}$ inches by $4\frac{1}{2}$ inches, and is monumental in character and gothic in design. The arms are in a canopied recess that rests upon an arcade of seven moulded arches, half hidden by grass, flower, and fern, with pieces of broken masonry lying in the foreground. This plate is signed "Lewis." Mr. Windele's motto is "Hibernicis Hibernior," and his name, so often found in the early volumes of this Journal as one of its most valued contributors, is below the motto, "John Windele, Blair's Castle, Cork." Mr. Lewis, who engraved this plate, devoted much time, thought, and care to the production of motto and armorial seals in a clay that became intensely hard when baked in a certain way. Before perfecting the manufacture of these "Lewisian seals," he used to carve others in boxwood. Two of these, which were given to me by Miss Lewis, I very highly prize as marvels of minute lettering and picture-writing, and as mementoes of a talented fellow-townsmen. Another engraver was Forde. He was a man of versatile genius, and a talented artist. Two plates signed by him are in my collection, namely "James Nesbitt Gregg" and "George Newenham." His signature occurs immediately beneath the shield as "Forde, Sculp." There are two other plates, though unsigned, yet of quite the same character, namely, Thomas Newenham and John Leader. The arms are in a heater-shaped shield, with a motto scroll below and above, supported by three

¹ Bernard Shaw, Esq., of Monkstown Castle, Cork, was father of Eyre Shaw,

Esq., the gallant Captain of the London Fire Brigade.

oval roseheaded nails, and a festoon of leaves and flowers. The other Cork engravers who have left signed book-plates are—Lyons, O'Connor, O'Donovan,¹ O'Driscoll, Wynne, P. Butler,² and Franklin. I possess six plates signed by Lyons, viz. "Bernard Shaw," "Mic. Knaresbro," "David Rochfort," an anonymous plate, and a pictorial plate of "Christopher Frederick Musgrave," in which the shield is surrounded by military emblems and a chaplet of oak leaves, and an allegorical plate of "John Colclough." The Hon. J. L. Warren has kindly supplied me with a record of the following, by the same engraver, in his collection:—"Grogan," "Bradish" (anonymous), "Js. Dunn," "Chas. Tisdall," "Bagot," "Forster," "Greer." He has also given me the name of another signed plate by Green, with the motto "Semper Amico."

"O'Connor, Set.," has left us one fine and boldly engraved plate of a similar character to the last, which he engraved for John St. John Long, who practised as a physician in Cork.

We have three signed plates by O'Donovan. One of these is a poor, weak attempt at a pictorial plate. A shield of arms rests against a broken pillar of the churchyard monument type; this would be overshadowed by a tree, but the branches are bare except at their extremities, where they terminate in a number of mop-like heads that would be quite incapable of affording any shade whatever; there is a cactus of foreign growth at its foot, and all are upon an eminence by a river's bank, at the opposite side of which are conical hills, a castle, and the stump of a round tower. This plate belonged to the Very Rev. John A. Cronin, o.s.a. A decided improvement upon it is the pictorial plate of the Rev. Bartholomew Thomas Russell, o.s.d. Unfortunately the same tree, though slightly improved, obtrudes upon the sky. A high-pitched gothic ruined gable forms the central object of the picture, a round tower stands as an outlying sentinel at the left, and a one-arched bridge spans a river on the right, with a swan upon its waters; two shields of arms occupy the foreground charged with the arms of a bishopric and of the Russell family. The same design reversed has been adopted by Francis Joseph Molony, and is unsigned. I have only one plate signed by "O'Driscoll, Lithog.," of the Rev. James O'Regan. O'Driscoll is better known as a producer of silhouette caricatures and other portraits than of book-plates. He obtains the photograph of his victim and works from it with considerable ability, and so untiring are his efforts that scarcely a town councillor, poor law guardian, justice of the peace, or beggarman in Cork but he has cut out with scissors in black paper and touched off with a little gold-dust or paint, and exposed for sale in the print-shops. My list ends with F. Wynne, who only died last year, and who gave me a few book-plates that he had engraved, one of which, Nicholas Duncombe, is signed by him, and another of the Carroll Family, which is signed by "Franklin."

¹ Morgan F. O'Donovan, Patrick-street.

² Butler engraved a plate for the Rev. Giles Lee's School, to be inserted in the premiums given to the pupils. It represents a female, presenting a wreath to Minerva, who introduces to her a youth with a scroll in his left hand. At the

back of the group is a temple, with this inscription—*Huc itur ad usha*; over the temple is a female blowing a trumpet; at Minerva's right is a Pegasus. Butler resided for some time in Water's-Gate-lane, which he got changed to Hanover-street. The premium was given 1782.

In Mr. Warren's list of engravers, *Study of Book-plates*, p. 169, the name of "Unkles" occurs. He resided in Cork, and lithographed the illustrations to Lindsay's works on the Coinage of Scotland, &c.

Mr. Green has kindly given me the names of the following engravers who resided in Cork during the first half of the present century, and who, although producing armorial and other book plates, do not appear to have left any signed examples of their work, namely :—Bartholomew Butler, North Main-street; Dan. Corbet, Patrick-street; ¹ Daniel O'Leary, Devonshire-street; G. J. Jordan, Patrick-street; and John Condon, Grand Parade. Condon was an apprentice to the elder Green, and has been dead about thirty years. I remember him very distinctly, and am indebted to him for one of the first parcels of book plates that came into my possession. I have here only given the names of men who worked prior to 1840, or who, although in business after that date, produced book plates anterior to it.

Mr. John Browne, M.R.I.A., Local Secretary for Londonderry, contributed the following Paper on British War Medals and Decorations, which was read at the Meeting of the Association held at Ballymena in 1883:—

Being much interested as a collector in the subject of war medals, it has suggested itself to me to bring before you some notes on war medals, which, though not within the range of this Association, I hope it will not be altogether out of place; and in what I shall now say it will be my object not to tell over again the many victories which have been won by British arms since medals were first awarded, but simply to notice the medals themselves descriptively, with regard to classification, and according to the following arrangement :—

Medals of honorary distinction granted to British soldiers by Charles I. and the Protector. The Peninsular medal; Waterloo. Medals given for actions and campaigns in India, closing with the Mutiny, 1857-8, including the Honourable East India Company's medals, given to native troops. The Chinese Wars, 1842-60. The Kaffir War. The Crimean campaign. The medals given for services in New Zealand, 1845-66. Medal for the Abyssinian Expedition, 1868. The medal for the Ashantee War, 1873-1874. The late Zulu and Afghan campaigns. Medals for long service, meritorious and distinguished conduct. Regimental medals; and lastly, a glance at Naval Medals.

I may say that the custom of striking medals to commemorate victories may be traced to the ancients, and the Moguls are believed to have granted them for civil and military services in the twelfth century: but it was only in modern times they have been issued in order to be worn as personal decorations. Sir Nicholas Harris Nicholas, in his *History of the Order of Knighthood of the British Empire*, published in 1842, has given much interesting information regarding many of these decorations, both naval and military, although there has been quite an era in war medals since the publication of his work.

¹ Not to be confounded with the Dan Corbet of Father Prout's Reliques.

It is not certain that many of the medals of Queen Elizabeth and James I., which are known to exist, were actually granted to be worn as naval or military decorations; though from their character and appearance we may infer that they were intended to be worn as badges commemorative of some great naval or military achievement. Their oval form, and the fact that they have either loops or rings attached to them, would seem to lead to no other conclusion. But as little is known of the early history of our military medals, we will leave them, with the hope that an abler pen may some day remove the obscurity in which they at present remain, and pass on to those which claim our more immediate attention.

It appears that no proof can be afforded of medals being conferred in England for services in the field earlier than the time of Charles I., who in May, 1643, authorized a badge for such soldiers as might distinguish themselves in a "forlorn hope." This was directed to be of silver, and, by a warrant dated from the Court of Oxford, 18th May, 1643, it was ordered that the "royal image," and that of our "dearest son, Prince Charles," should be contained thereon. This medal was to be worn on the breast of every man who should be certified by the commander-in-chief to have done faithful service in the forlorn hope. It was also forbidden that any soldier should sell, or any buy, or have such badges other than those on whom they were conferred, under such pains and punishments as a council of war might think proper to inflict. The commanders and wardens of the mint were to keep several registers of the names of those, and their county, for whom they were to give the certificate. It is also recorded that a special mark of favour was conferred on Robert Walsh, an Irish gentleman who commanded a troop of horse at the battle of Edgehill, on Sunday, 23rd October, 1642, and who succeeded in recovering from the Parliamentary forces the standard of the King's Own regiment, taken by them, and also captured two pieces of cannon and the waggon belonging to the Earl of Essex. The following morning the King, upon the top of Edgehill, knighted Mr. Walsh, who was presented to him, with the trophies, by Prince Rupert; and as a special mark of favour the King commanded that a medal of gold should be made, which decoration Walsh afterwards received; and from the knight's own narrative, printed for himself in 1679, it appears this medal was to be worn on the breast. The Long Parliament passed an Act in 1649, enacting that a tenth of all prizes due to the Lord High Admiral should be appropriated for medals or rewards for eminent services at sea. This ordinance was repealed in the succeeding year.

After the defeat of the Scots at Dunbar, in September, 1650, the House of Commons "ordered that it be referred to the committee of the army to consider what medals may be prepared for officers and soldiers that were in this service in Scotland, and set the proportions of them and their number, and present the estimate of them to the House." The House voted that the officers and men "which did this excellent service be presented with gold and silver medals." Simon, an eminent engraver of that day, was sent to Cromwell to consult with him as to the device for this medal. Doctor Harris, in the appendix to his *Historical and Critical Account of Oliver Cromwell*, has printed an original letter of Cromwell to the Parliament, in which, among other things, he says: "I may truly say it will be verie thankfully acknowledged by me if you will spare the

having my effigies in it." But Cromwell's modesty was overruled, and the medal bears his bust. On the obverse is the head of Cromwell in profile; under the shoulder, "Thos. Simon, E." The motto above the head, "Word at Dunbar—The Lord of Hosts, Sept. ye 3, 1650," and behind the head the prospect of a battle. The reverse has the House of Commons sitting, as represented on the Parliamentary great seal, 1648, and also on that of the Commonwealth, 1651. I may say that the bust on this medal is remarkable as a likeness of Cromwell when Lieutenant-General. An engraving of this medal appears in the *Medallick History of England* and also in *Simon's Medals and Coins*. The medal is of two sizes, and is the first given generally to officers and men, as the present practice, and no instance occurred of a general distribution of medals by the Sovereign's command until that for Waterloo was authorized.

It might not be out of place to mention here that it is recorded that when Napoleon surrendered himself on board the *Bellerophon*, he was received by a captain's detachment of Royal Marines. After acknowledging the salute, he minutely inspected the men, and having remarked that they were very fine and well-appointed, the ex-Emperor added, "Are there none among them who have seen service?" Upon being told that nearly the whole of them had seen much service, he exclaimed, "What! and no marks of merit!" The officer explained that it was not customary to confer medals except upon officers of the highest ranks. The conversation terminated by Napoleon remarking: "Such is not the way to ex-cite or cherish military virtues."

In the two works I lately referred to are engravings of several medals, probably worn by officers as honorary badges. Some contain the effigies of King Charles I., or Prince Rupert, or Sir Thomas Fairfax, or his son, or the Earl of Essex, Manchester, or Dunfermline, General Rossiter, or of other Parliamentary commanders; on the reverse were their names or arms, or a representation of the Parliament, or the words "*Meruisti*" or "*Pro Religione, Rege, et Parlamento*," or "for King and Parliament." It now seems impossible to describe the precise history of these medals, but I may mention here that the battle of Naseby, in June, 1645, was commemorated by a silver-gilt medal, with a ring.

With these exceptions, the medals of the Commonwealth era, which appear to have been given for naval services against the Dutch, such distinctions being granted to Generals Blake and Monk, and Vice-Admiral Penn, and Rear-Admiral Lawson, in the shape of gold medals, and silver medals for the captains of the vessels engaged. It may not be out of place to state, that of this splendid medal, known as the "*Blake Medal*," struck to commemorate the victory over the Dutch fleet, off the Texel, 1653, four only were struck in gold, one being for each of the four officers just named. (One of these medals was purchased by William IV. for one hundred and fifty guineas, and is now in the possession of Her Majesty; a second was bought at Captain Hamilton's sale last year, in Southby's establishment, Wellington-street, Strand, for £305; the third is in the possession of Mr. Stuart, of Aldenham Lodge, Watford; and the fourth, not having been met with, may have been melted down.) At this period the positions of these officers were scarcely defined, for at times they appear to have fought on land as well as sea.

The medals of succeeding reigns appear to have been confined to naval services. Although medals were struck in commemoration of the great

Duke of Marlborough, it is certain they were not worn by either officers or soldiers. It was not so, however, with the naval service.

After the battle of Culloden, April 16, 1746, a medal was struck, having on the obverse the head of the Duke of Cumberland; the reverse had a figure of Apollo and a dragon pierced by an arrow. Although this medal has a ring attached, which would imply that it was intended to be worn, there is no account of its being conferred as an honorary badge on the officers or men serving under his Royal Highness.

Early in 1767 a system of honorary distinction for long-continued good behaviour was introduced into the 5th Fusiliers, which was found to be productive of the best effect. These distinctions consisted of three classes of medals, to be worn suspended by a ribbon at the button-hole of the left lapel. The first or lowest class, which was bestowed on such as had served irreproachably for seven years, was of gilt metal, bearing on one side the badge of the regiment, St. George and the dragon, with the motto, "*Quo fata vocant*," on the reverse, "*V, for merit*." The second was silver, bearing on one side the badge and motto, and on the other: "*Reward of fourteen years' military merit*." The third was similar to the second, but was inscribed with the name of the individual whose conduct had earned it, with the words: "*For twenty-one years' good and faithful service as a soldier, had received from his commanding officer this honourable testimony of his merit*." These medals were bestowed only upon soldiers who for the respective periods of service had never incurred the censure of a court-martial. They were given by the commanding officer at the head of the assembled battalion, and if, which rarely happened, the owner of a medal subsequently forfeited his enrolment among the men of merit, his medal was cut from his breast by the drum-major as publicly as he had been invested with it. Those who obtained the third, or twenty-one years' medal, had also an oval badge, of the colour of the facings, on the right breast, embroidered round with gold and silver wreaths, and inscribed in the centre with the word "*Merit*," in gold letters. This may be considered the forerunner of the good conduct medal of a subsequent period, but the mode of conferring it was far superior, for a soldier could not, at first, obtain the latter till his discharge, which was contrary to the original design of military decorations; this, I may say, has been remitted.

In 1794 a medal was bestowed by the Pope on certain officers of the 12th Lancers, shortly after the taking of Bastia, in Corsica. A portion of the above regiment proceeded to Italy, and landed at Civita Vecchia, when the conduct of the officers and men was such as to gain the notice of Pope Pius VI., who ordered gold medals for the officers, some of whom proceeded to Rome, and were very graciously received. The number of medals bestowed amounted to twelve.

A gold medal was presented by the Emperor of Germany to each of the officers of the two squadrons of the 15th Light Dragoons engaged in the action of Villiers-en-Conché, near Cambray, on the 24th April, 1794, when a handful of men attacked the French, killed and wounded 1200 of them, and captured two pieces of cannon. This gallant charge prevented His Imperial Majesty, who was proceeding from Valenciennes to Catillon, from being taken prisoner. His Majesty George III., in 1798, permitted the recipients to wear these medals constantly with their uniforms. Only nine were struck, one being deposited in the Imperial Museum at Vienna.

In 1800, crosses of Maria Theresa were conferred on the eight officers: the doubt that the decoration could be granted to foreigners having been overcome, the Royal Licence to accept this additional honour was at once accorded.

I have tried to show that the practice of bestowing honorary distinctions in the many naval and military operations of our country is but of recent date. It is only a few years since that a general order was granted for the distribution of medals to those surviving officers and men, of both services, who took part in the long-protracted wars between this country and Spain, France, America, and the hostile nations of India—from the declaration of war with France, in 1793, till the triumphant entry of Wellington into Toulouse, 12th April, 1814, and the siege and storm of Bhurtpoor January, 1826.

This extraordinary delay, or unpardonable neglect, on the part of those high in authority, caused no little disappointment among those who considered that they should be the recipients of some distinguished badge or order of merit, to be worn not only in commemoration of the gallant achievement, but as a reward of their faithful and long professional services.

It is well known—for much publicity was given to the fact—that the old “Peninsular men,” the heroes of Assyc and Laswarree, and the gallant tars who had fought at St. Vincent, the Nile, Copenhagen, and Trafalgar, had no medals. Every likely opportunity was made use of to stimulate the tardy Government. The accession of William IV., for example, brought forth a plentiful correspondence. It was recommended that “The Army and Navy should unite, and humbly and respectfully request one of the Royal Dukes to solicit His Most Gracious Majesty a boon for both services at the beginning of his reign; that he would bestow an order of merit upon all officers and men who had fought the battles of their country.” The writer goes on to say: “It is very vexatious to honourable feelings when we go into society at home and abroad to meet foreigners of all nations covered with medals and orders, when we, who have had the pleasure of licking them in every part of the world, have neither orders nor medals.”

The seven years of King William’s reign passed away; the ranks of those old warriors, the survivors of a hundred fights, gave way before the irresistible march of time; they, who so successfully contended with the combined fleets of France and Spain, who had upheld the supremacy of British arms in the East, and taught Napoleon’s Marshals so terrible a lesson, had at last to yield to the universal conqueror, with no mark of their glorious services, except those honourable scars obtained by their own bravery on the field of battle.

After the foregoing short and very imperfect historical sketch of our War Medals, I will now, as I before stated, take them up in succession, commencing with that given for the Peninsula. Then, to commence, it was not till the 1st June, 1847 (the date of the General Order) that Her Most Gracious Majesty granted silver medals for the twenty victories gained by our arms in Spain, Portugal, and France, three in North America, and two in the West Indies. I may here mention that the clasp for the war in Egypt, ending 1801, was not included in the General Order of the 1st of June, 1847, but was afterwards granted under an order dated the 12th February, 1850, to those who were still alive and had served in that war.

The medal was struck from a design by W. Wyon, and represents on the obverse the head of the Queen, with the date 1848; and on the reverse Her Majesty, as the representative of the country or people, is in the act of crowning with a laurel wreath the Duke of Wellington, in a kneeling attitude, as the representative of the army.

As regards the rarity of the Peninsular medal, a few words may be added. It is very difficult to meet with medals having more than eight or nine clasps; and should any of these have on them inscribed what may be denominated as "rare actions," the value of the medal is greatly enhanced. Fort Detroit, Chateanquay, Chrystler's Farm—all North American achievements—are extremely rare; as also the clasp of Sahagun and Benevento, in the Peninsula. The clasps for Egypt, Maida, Martinique, Guadaloupe, and Java are also scarce. The rest are not uncommon.

Waterloo will ever be associated with the name of Wellington. It ended a war which was a series of victories to the British arms, and exalted him to high rank and honour. It brought prosperity to England, and yielded many years of enjoyment to the victorious general. It was at the suggestion of the great Duke that silver medals were awarded to every officer, non-commissioned officer, and soldier who was present in the field during the 16th, 17th, and 18th days of June, 1815.

On the obverse of the medal is the laureated head of the Prince Regent, with the legend "George P. Regent"; the reverse has a figure of victory, seated, holding in her right hand a palm branch, and in her left a sprig of olive—emblems of the victorious achievement and the peace which followed. Underneath is inscribed the word "Waterloo, exergue "June 18, 1815." Above is the immortal name of "Wellington." The Waterloo medal is worn with a crimson ribbon edged with blue, precisely the same as worn with the Peninsular.

The Prince Regent also ordered that medals should be distributed to the soldiers of the Brunswick contingent who survived the action of the 16th, 17th, and 18th June. The medal, which is of bronze, was made from the captured guns.

We now come to an exceedingly interesting series of medals, awarded for services in India, from the war with Tippoo Sultan till the Sepoy mutiny, 1857-8, including the campaign in Persia, 1857.

Hyder Ali's death and the subsequent treaty of peace with his son, Tippoo Saib, in 1784, terminated a prolonged and harassing war. It appears that the Supreme Government at Calcutta was not long in awarding a medalic badge; for the same year we find that the Company's troops received a silver medal in commemoration of their good service. The reverse has inscribed in the Persian language, "Presented by the Calcutta Government, in memory of good and intrepid valour, A.D. 1784. Mahomedan era 1199." The legend, which is also in Persian, may be rendered into English thus: "Like the coin, may it endure long in the world; and the exertions of those lion-hearted Englishmen of great name, victorious from Hindostan to the Deccan, become exalted." The obverse of the medal represents Britannia seated, holding forth a wreath towards a fortress in the distance.

Those who have read Indian military history must be familiar with England's brilliant success and consequent gradual acquisition of territory. The war with Tippoo, in 1791-2 ended in his signal defeat, which for a time completely paralyzed his power and checked his ambitious designs,

deprived him of half his kingdom, and obliged him to a humiliating submission. The war earned for Lord Cornwallis and the soldiers he directed an universal tribute of applause. The event is commemorated by a silver medal, distributed by the Indian Government to the Company's troops. The obverse represents a Sepoy in the military costume of the time, viz. piqued hat, red jacket, bare legs. The figure is erect, and holds in his right hand the English flag; in his left the Mysore banner reversed; behind is the distant view of the fortress of Seringapatam. The reverse is inscribed, "For services in Mysore, 1791-1792." The legend, which is in Persian, signifies the same, and that the medal was given by the English Government.

At midday, on the 4th May, 1799, the fortress of Seringapatam was taken by storm, after a month's siege, conducted by Lieutenant-General Harris; Tippoo Sultan, the Englishman's implacable and cruel enemy, perished; and his palace, containing much treasure, together with immense supplies and ordnance, fell into our possession. The medal, which is struck in gold, silver, bronze, and tin, bears on the obverse a victorious lion standing over a prostrate tiger—significant of the British triumph over the terrible ruler of Mysore. Above is unfurled the British flag, having on it an Arabic inscription, "The lion of God is the conqueror." Exergue "iv. May, 1797." The reverse represents the storming of the citadel; above is the sun shining in full splendour, indicating the time. Exergue in Persian, "The fort of Seringapatam the gift of God, iv. May, 1799."

With the present century began a long series of military operations, which followed each other in quick succession. The Mahratta war gained for Sir Arthur Wellesley a noble name, as it records his first great and decisive victory at Assye, 23rd September, 1803.

In the same year General Lake gained an important victory at Laswarree, which destroyed Scindia's power in Northern India. A month later and Wellesley had won the battle of Argaum: again in the following year, 1804, Lake had brought the Mahrattas to an engagement; Holkar was completely routed, and the fortress of Deig taken by storm. The war in Nepaul, ending in 1816, was followed by a second campaign against the Mahrattas, conducted by Generals Hislop, Malcolm, and Sir Lionel Smith, and terminated after the great battle of Maheidpoor, December, 1817.

Hostilities commenced against the King of va in the year 1824, General Sir A. Campbell commanding the united forces. After a two years' campaign the Sovereign of Burmah was compelled to sue for peace upon any terms. Again, on the 18th January, 1826, the fortress of Bhurtpoor, the stronghold of the usurper Durgoon Sal, succumbed to the prowess of British arms. Lord Combermere, who directed the siege and assault, on the following 6th February ordered the fortifications to be entirely demolished.

We have seen but a brief outline of the glorious achievements inscribed by the hand of victory on the page of Indian military history; we have followed the march of our illustrious countrymen, from Assye's well-fought field to the complete success attending the operations before the almost impregnable fortress of Bhurtpoor; we have now only to observe that the surviving few, who participated in the first-named victory, did not receive the decoration until after a lapse of eight-and-forty years.

The siege and storm of Bhurtpoor completes the list of distinguished services for which it pleased Her Most Gracious Majesty, under the General Order of 21st March, 1851, "to signify her assent to a measure proposed by the Honourable East India Company for granting honorary distinctions to the surviving officers and soldiers of the Crown who were engaged in India." Clasps to the number of nineteen were issued with this decoration, commencing with the storm of Allighur, 4th September, 1803, and ending with the clasp for the siege and storm of Bhurtpoor, January, 1826. The obverse of the medal is the usual head of Victoria, with the legend "Victoria Regina." The reverse shows a figure of Victory holding in her right hand a laurel branch; in her left a victorious wreath; at her feet is arranged a trophy of arms, behind which rises a palm tree; above the group are the words, "To the army of India." Exergue 1799-1826. The medal is worn with a pale blue ribbon.

We now approach a period nearer our own times, when medals for distinguished services were granted immediately after the close of a successful campaign or the gaining of an important victory. Thus on the 30th August, 1839, about a month after the British army, under Sir J. Kane, had captured the fortress of Ghuznee, his Majesty Shah Shoojah intimated his intention to confer medals on all the troops thus employed, as a mark of the high estimation in which he held their gallantry. This decoration was soon afterwards distributed to the soldiers of the Crown, when permission had been granted by Her Majesty for the same to be worn. The medal, though rather small, is made of excellent silver, and presents on the obverse a view of the citadel, with the name Ghuznee underneath; on the reverse, within a laurel wreath, is a mural crown, with the date 23rd July above, and 1839 below. The recipient's name is generally engraven on the centre, which is left plain for that purpose. It is attached to the breast by a crimson and green ribbon.

The medal for Jelalabad modestly records the glories of Sir Robert Sale and his invincible garrison. In this instance, as in "the brave days of old," the gallant defenders of the fortress received a mural crown. The Governor General, Lord Ellenborough, in recognition of the valuable services displayed by the garrison and their commander, ordered that silver medals should be presented to each. The obverse of the medal bears upon it a mural crown, with the word "Jellalabad" above; on the reverse is the date of the victory, "vii. April, 1842." The ribbon, which is of a rainbow pattern, was first introduced to be worn with this medal as the military ribbon of India.

The decoration known as the Second Jelalabad Medal was issued by our own Government. It was intended to be worn instead of that granted by the Honourable East India Company; but we may infer, from its scarcity, that few availed themselves of the offer of exchange. It represents a figure of Victory flying over the fortress of Jelalabad, with the Union Jack in her left hand, her right hand holding laurel wreaths; above are the words "Jelalabad, vii. April." Exergue "1842." Obverse—head of Victoria; legend, "Victoria Vindex." It is worn with the military ribbon of India.

To the defenders of Kelat-I-Ghilzie Lord Ellenborough also awarded a silver medal. Upon the obverse of this medal is a mural crown, and a shield inscribed with the words "Kelat-I-Ghilzie"; upon the reverse is

a trophy of arms, with the word "Invicta," and the date "1842" underneath. It is worn with the military ribbon of India.

The medals for Candahar, Ghuznee, and Cabul, mark the triumphant advance and complete success of the avenging armies under Generals Nott and Pollock. The treachery of the Afghans, and the fearful massacre which followed, are all too well remembered to be here repeated; it will be sufficient, therefore, to observe, in the words of Lord Ellenborough, that "they have, in one short campaign, been avenged upon every scene of past misfortune." No less than five distinct medals are included in the distribution, viz. :—

For Candahar—To soldiers engaged with the enemy from the 1st January till the 10th August, 1842.

Candahar and Ghuznee—When the same person was present at both only.

Ghuznee and Cabul—From the 6th September to the 16th and following days.

Candahar, Ghuznee, and Cabul—To the soldiers present during the whole campaign.

Cabul—Those who reached that place subsequent to the 16th September, 1842.

Excepting for Ghuznee and Cabul, the design for these medals is alike. The name "Candahar," &c., is inscribed within a laurel wreath, surmounted by a crown, with the date "1842" below; that for Ghuznee and Cabul being inscribed within a double wreath of laurel, with crown and date 1842. On the obverse is the usual head of Victoria, with the legend "Victoria Vindex." It is worn with the military ribbon of India.

The medals granted for the victories of Meeanee and Hyderabad commemorate the success of Sir Charles Napier in his conquest of the Scinde, and the unflinching bravery of the 22nd Regiment. The reverse of the medal has the words "Meeanee and Hyderabad," inscribed within a circle of laurel wreaths; above is a crown, and below the date, 1843. The medal awarded to the soldier who served only at the battle of Meeanee is inscribed "Meeanee" alone. The same may be said of the soldier who was present at Hyderabad; his is inscribed "Hyderabad" alone. Obverse—head of Victoria; legend, "Victoria Regina," and it is worn with the military ribbon of India.

The first division of the army, under Sir Hugh Gough, completely defeated the Maharattas on the 29th December, 1843, at Maharajpooor. On the same day Major-General Grey, with the second division, utterly routed a strong Maharatta force at Punniar. Lord Ellenborough ordered that a decoration, in the form of stars, should be made out of the captured guns and presented to the officers and men of both divisions. The star is of six points and made of bronze; it is studded with a smaller star of silver, on the face of which is inscribed "29th December," encircled by the word "Maharajpooor, 1843." The words "Punniar, 1843," encircle "the 29th December" on the star given to the second division of the army. They are worn with the military ribbon of India.

The Sutlej campaign, or first Sikh War, 1845-6, introduces the great battles of Moodkec, Ferozeshuher, Aliwal, and Sobraon. As they are still in the memory of a good many people, it would be superfluous to again describe the bravery of British soldiers, or applaud the already exalted names of Gough, Harding, Smith, &c. The medal, which is a beautiful

example of the die-sinker's art, presents the figure of Victory in an upright position, holding in her right hand, which is extended, a victorious wreath; her left supporting a palm-branch; at the feet of the figure is a trophy of arms. The legend is: "The Army of the Sutlej," exergue "1845-6," together with the name of the first engagement the soldier was present at who received the medal. If a soldier was present at only one of the four actions, the decoration was awarded to him without a clasp, the name of such action being inscribed in the exergue of the medal; but if the same person served with the army in more battles than one, for such he received with his medal one, two, or three bars, being inscribed with the names of the victories he took part in. For example, the 9th Lancers, present only at Sobraon, received the medal without a clasp; name, "Sobraon, 1846," being in exergue. The 53rd Foot, present only at Aliwal and Sobraon, received the medal with only one clasp, Aliwal being in exergue, and the clasp for "Sobraon." The 31st Foot, present at Moodkee, Ferozeshuher, Aliwal, and Sobraon (the whole campaign) received the medal with three clasps, "Moodkee, 1845," being in the exergue. Obverse—head of Victoria; legend, "Victoria Regina." The ribbon for the medal is blue, edged with crimson.

The siege of Multan and battles of Chillianwalla and Goojerat (which completely destroyed the Sikh power in the Punjab, and subjected the whole of Duleep Singh's dominions to British rule) are known as the Punjab campaign, or second Sikh War, for which silver decorations are granted. The reverse of the medal represents the surrender of the whole Sikh army. Lord Gough, who is on horseback, and in front of the British army drawn up in line, is in the act of receiving from the conquered enemy their arms and accoutrements. Above are the words: "To the army of the Punjab," exergue, 1849. Obverse as usual. The ribbon blue, with narrow stripes of yellow.

The medal for the second Burmese War, 1852, next claims our attention. Again did our brave soldiers convince the enemy of Britain's might by signally defeating him upon his own territory. The result of this campaign was the annexation of Pegu to our Indian possessions; the reverse of this medal is a figure of Victory crowning with a wreath of laurel a nude figure of a soldier, seated, and holding in his right hand a Roman gladius; his left holding the sheath. The lotus flower is in the exergue; there is neither date nor legend; the only distinguishing mark is on the clasp, which is inscribed "Pegu." Ribbon—alternate stripes of scarlet and blue.

The medal for the Persian campaign of 1857 is similar to the preceding, excepting that the clasp is inscribed "Persia"; obverse, the same and ribbon the same.

The ever-memorable mutiny of the Sepoy regiments in the service of the Honourable East India Company brings the Indian medals to a close, with the exception of the medal granted for the late Afghan campaign, 1878-9-80. The desperate resistance offered by Colonel Inglis and his little band of the 32nd Regiment in the defence of Lucknow is almost without parallel in the history of the past. Who shall forget this horrible rebellion and the mighty efforts made by Sir Colin Campbell and Sir Henry Havelock for its suppression? The clasps are inscribed: "Defence of Lucknow," "Relief of Lucknow," "Lucknow," "Delhi," and "Central India." The medal represents Britannia distributing wreaths of

laurel; behind the figure is the British lion. Above is the word "India"—exergue, 1857-8; obverse, head of Victoria—legend: "Victoria Regina." Ribbon, alternate stripes of scarlet and white.

The medal for the China War, 1842, awarded both to army and navy, has on the reverse an oval shield of arms, behind which is a palm-tree; to the right of the shield is arranged a field-piece, together with military arms and accoutrements; to the left is a piece of naval ordnance, an anchor, capstan, &c., over which is the Union Jack; above are the words: "Armis exposcere pacem;" exergue, China, 1842. Obverse: the head of Victoria; legend, "Victoria Regina." Ribbon, crimson, edged with yellow.

The medal of the late war in China, ending 1860, is the same in design, the date 1842 being omitted; but, in addition to the medal, clasps were awarded for the different operations in which our soldiers and sailors were engaged. The clasps are inscribed "Fatshan, 1857"; "Canton, 1857"; "Taku Forts, 1858"; "Taku Forts, 1860"; "Pekin, 1860." An additional clasp was also granted, inscribed, "China, 1842," to such as had received the medal for that war. Obverse and ribbon the same.

The medals to commemorate the success of the British arms in South Africa in the years 1834-5, 1846-7, and from December, 1850 till 1853, were distributed by command of her Majesty towards the close of the year 1854. The medal, which is without an inscribed clasp, has upon the reverse the conquered lion of Africa, behind which is a shrub common to the country. Above are the words "South Africa;" exergue 1853. Obverse as usual. Ribbon, orange, with stripes of dark blue.

The campaign against Russia, 1854-5 is rich in military decorations and medals, no fewer than seven varieties having been conferred upon those who were present with the army and navy in the Crimea, from the battle of Alma till the fall of Sebastopol, 9th September, 1855. They are as follows:—

The Crimean Medal, four clasps.

Victoria Cross.

French Legion of Honour.

French Military Decoration.

Sardinian Medal.

Sultan's Decoration of the Medjidie.

Turkish War Medal.

Medals for Silistria, Kars, and the Danube were awarded.

The Crimean medal represents Victory holding a palm-branch, and placing a laurel crown upon the head of a Roman warrior; in the field is the word "Crimea." The clasps, which are formed of oak leaves ornamented with acorns, are inscribed, "Alma," "Balaclava," "Inkermann," "Sebastopol;" and the crews of the ships which served in the Sea of Azof had a clasp granted inscribed "Azoff"; the army did not receive this clasp. Obverse: head of Victoria, the date, 1854, underneath. The ribbon is pale blue, edged with yellow.

The idea of creating a new Order for distinguished bravery was originated by the late lamented Prince Consort (who is said to have designed the insignia), and afterwards instituted by Her Most Gracious Majesty on the 29th of January, 1856. The distinction is styled the "Victoria Cross," and is awarded to the soldier or sailor who performs "some signal

act of valour or devotion to his country." The decoration is in the form of a Maltese cross of bronze, with the Royal crest in the centre, underneath which are inscribed on a scroll the words "For Valour." It is suspended by a laminated clasp, and the letter "V" (for Victoria), and attached to the left breast with a crimson ribbon, and in the case of the Naval Brigade with a blue one.

The insignia of the French Imperial Order of the "Legion of Honour" was also granted to several of our officers and soldiers by his Majesty the late Emperor of the French, as a mark of his approval of their distinguished services in the Crimea. His Majesty also awarded the decoration of the French military war medal to a number of non-commissioned officers and soldiers, selected from the different regiments which served in the Crimea. The decoration, which is of silver, is a small medal, surmounted by an eagle; on the centre of the medal is the head of the Emperor, encircled by a blue enamelled band having thereon the words "Louis Napoleon;" a crown of laurel, which forms the outer rim of the medal, is shown both on obverse and reverse; the centre of the latter is inscribed with the words "Valeur et Discipline." It is worn with a yellow ribbon, edged with green.

The Sardinian medal conferred by the King of Sardinia upon several officers and men selected from the Crimean army, has upon the obverse the arms of Savoy, crowned and encircled by the laurel and palm. The legend is "Al Valore Militaire." On the reverse of the medal is a wreath with the dates "1855-1856," underneath the legend "Spidizione D'Oriente." It is worn with a dark-blue water ribbon.

To upwards of a thousand officers of the British army and navy the Sultan of Turkey granted the decoration of the five classes of the Medjidie. The decoration consists of a small convex silver centre, bearing the Sultan's cypher, encircled by a crimson enamelled band, inscribed with the words "Zeal, Decoration, Loyalty, 1268" (1852), in Turkish characters, and surrounded by a radiated border of silver. It is suspended to the ribbon by a crimson enamelled crescent and star.

The Sultan also distributed to the British army and navy silver medals, having the royal cypher upon the obverse, enclosed within a circle of laurel. The reverse, which is a clumsy though significant design, represents the success of the allied powers in the Crimea. A field-piece and a map of the Crimea are placed upon the Russian flag, to the right of which are an anchor, &c.; above are the respective flags of Turkey, England, France, and Sardinia. Exergue, "Crimea, 1855." The ribbon is crimson, edged with green. I should perhaps mention that the Sultan's medal granted to the French and Sardinian armies differs a little from this. On the French medal the national flag is brought to the front with that of Turkey, while that of England and Sardinia are behind. Exergue, "La Crimea, 1855." On the Sardinian medal the flags are similarly transposed, the flag of Sardinia being in front with that of Turkey. Exergue, "La Crimea, 1855."

The medals for services in New Zealand were instituted by a General Order dated March, 1869, and conferred upon all the troops who had taken part in any of the actions against the Maories between the years 1845 and 1866. Obverse—diademed bust of the Queen with a veil falling over the back of the head and neck. Legend, "Victoria: D.G.: Brit.: Reg.: F.D." Reverse—"New Zealand—Virtutis Honor," around a

wreath of laurel, containing the date in which the service was performed. Ribbon—blue, with red stripe in the centre.

The medal for the Abyssinian Expedition, 1868, was instituted by a General Order dated March, 1869, and conferred upon the troops engaged in the expedition. The obverse of this medal has the diademed bust of the Queen, with veil falling over the back of the head and neck, surrounded by the points of a star containing the letters A.B.Y.S.S.I.N.I.A. Reverse—the recipient's name, rank and regiment, inscribed in raised letters, encircled by a wreath of laurel. Above the medal is a Royal crown, with a ring for suspension. Ribbon—scarlet, with broad white edges.

The medal for the Ashantee War has on the obverse a diademed head of the Queen, with a veil covering the back of the head: "Victoria Regina." Reverse—scene in the bush, British soldiers attacking the natives. Ribbon—yellow, two broad and two narrow black stripes. There is one clasp issued with this medal inscribed "Coomassie." This medal was instituted by General Order dated 1st June, 1874, and conferred upon the troops engaged in the Ashantee Expedition.

The medal for the Zulu War, 1877–8–9 is exactly similar to that issued for the Kaffir Wars from 1834 till 1855, with this exception that the date in exergue is removed, and a handful of assegais and a shield substituted. The ribbon is also similar. In addition to the medal, clasps were awarded with the date inscribed upon them of the year in which the recipient had been in Africa. Thus the soldier who had been serving there during 1877 received a medal with the clasp inscribed 1877, and so on; the men who served during the entire campaign have a clasp inscribed 1877–8–9.

The medal for the late Afghan Campaign has on the obverse the bust of the Queen crowned with a veil hanging down behind. Legend, "Victoria Regina et Imperatrix." Reverse has a troop of Lancers riding through a mountain pass, an elephant with a field-gun on its back being in front. The word "Afghanistan" above; exergue "1878–79–80." Ribbon—green, with crimson edges. I regret exceedingly that I have been unable to ascertain how many clasps were issued with this medal, or the greatest number with one medal.

The medal "for long service and good conduct" was first granted by William IV., in 1830, to men of irreproachable character, and who had completed twenty-one years in the infantry, and twenty-four years in the cavalry. The obverse of this medal is a trophy with the King's arms in the centre. The reverse is inscribed—"For long service and good conduct." It is worn with a crimson ribbon.

The medal for meritorious service, together with an annuity of £20, is granted to sergeants as a reward for distinguished service. It has upon the obverse the head of the Queen, the reverse being inscribed, "For meritorious service." Ribbon, crimson.

The medal for distinguished conduct in the field has the same obverse as the medal for long service; the reverse is inscribed, "For distinguished conduct in the field." The colour of the ribbon is crimson, with a stripe of blue down the centre.

We now come to regimental medals, and under this head we have to treat of a class of medals altogether different from the preceding. Regimental medals are those which have been specially granted to soldiers by the officers of the regiments in which they served; they were awarded as badges for long regimental services and good conduct. It does not, how-

ever, appear that the distribution of such medals always received the sanction of Government: in the majority of instances when regimental medals have been granted the distribution has been merely of a private character, originating with the officers themselves. The number of regiments which have awarded medals is but limited, and, as far as I have been able to learn, may be enumerated as follows:—

10th Hussars, 16th Lancers, 22nd Light Dragoons, 2nd, 3rd, 5th, 7th, 9th, 13th, 22nd, 26th, 32nd, 37th, 40th, 42nd, 45th, 48th, 52nd, 55th, 71st, 73rd, 74th, 79th, 88th, 94th, 97th Foot; 2nd West Indian Regiment, Ceylon Rifles, 16th Foot temperance medal. As this list is so long, time will not permit me to describe them separately. I will draw to a close with a very few words upon naval medals.

For the victories of the Nile and Trafalgar two private gentlemen, Messrs. Davison and Boulton, presented medals to every officer and seaman engaged. These medals, it appears, were highly prized by the recipients, and were actually worn as decorations.

Clarke and M'Arthur's *Life of Nelson* speaks of the medals as follows:—"Mr. Alexander Davison on being appointed sole prize agent for the ships that had been captured at the battle of the Nile, immediately ordered medals to be struck in gold, silver, and gilt metal, and copper, at the expense of near £2000. The first was presented to every captain; the second, in silver, to every lieutenant and warrant officer; the third, in gilt metal, to every petty officer; and the fourth, in copper, to every seaman and marine serving on board during the action. Many of these medals were afterwards found by the Russian sailors scattered over the island of Tenedos in 1807, owing to the explosion that took place on board the *Ajax*, when that ship was burned in the roads of Tenedos."

With regard to Boulton's Trafalgar medal, the *Naval Chronicle* says:—"Mr. Boulton, the scientific and venerable proprietor of Soho, whose public exertions have so uniformly been distinguished by a patriotism the best directed, has solicited the permission of Government that he might be allowed to strike a medal, at his own expense, in commemoration of the brilliant victory off Cape Trafalgar, and to present one to every seaman who had served that day on board the British fleets. The permission was immediately granted, with the warmest approbation of so laudable a design. In a short time the medals will be sent down to the several ports, to be distributed among the valorous tars by His Majesty's Commissioners."

The medal for general naval services, 1793–1840 bears on the obverse the diademed head of the Queen, "Victoria Regina, 1848;" reverse, Britannia seated upon a sea-horse, a trident in her right hand, an olive branch in her left. Ribbon, white with blue edges.

This medal was instituted by command of Her Majesty by the Lords Commissioners of the Admiralty, by an order dated 1st June, 1847, and conferred upon every surviving officer, seaman, and marine who had taken part in any of the naval actions (for which clasps were awarded) between the years 1793 and 1815. By an after order, dated 7th June, 1848, clasps were granted for Martinique, Guadaloupe, Java, St. Sebastian, Algiers, Navarino, and Syria. There are over two hundred clasps for different actions which have been given with this medal. The clasps vary in number from one to six, which is the largest number on one medal.

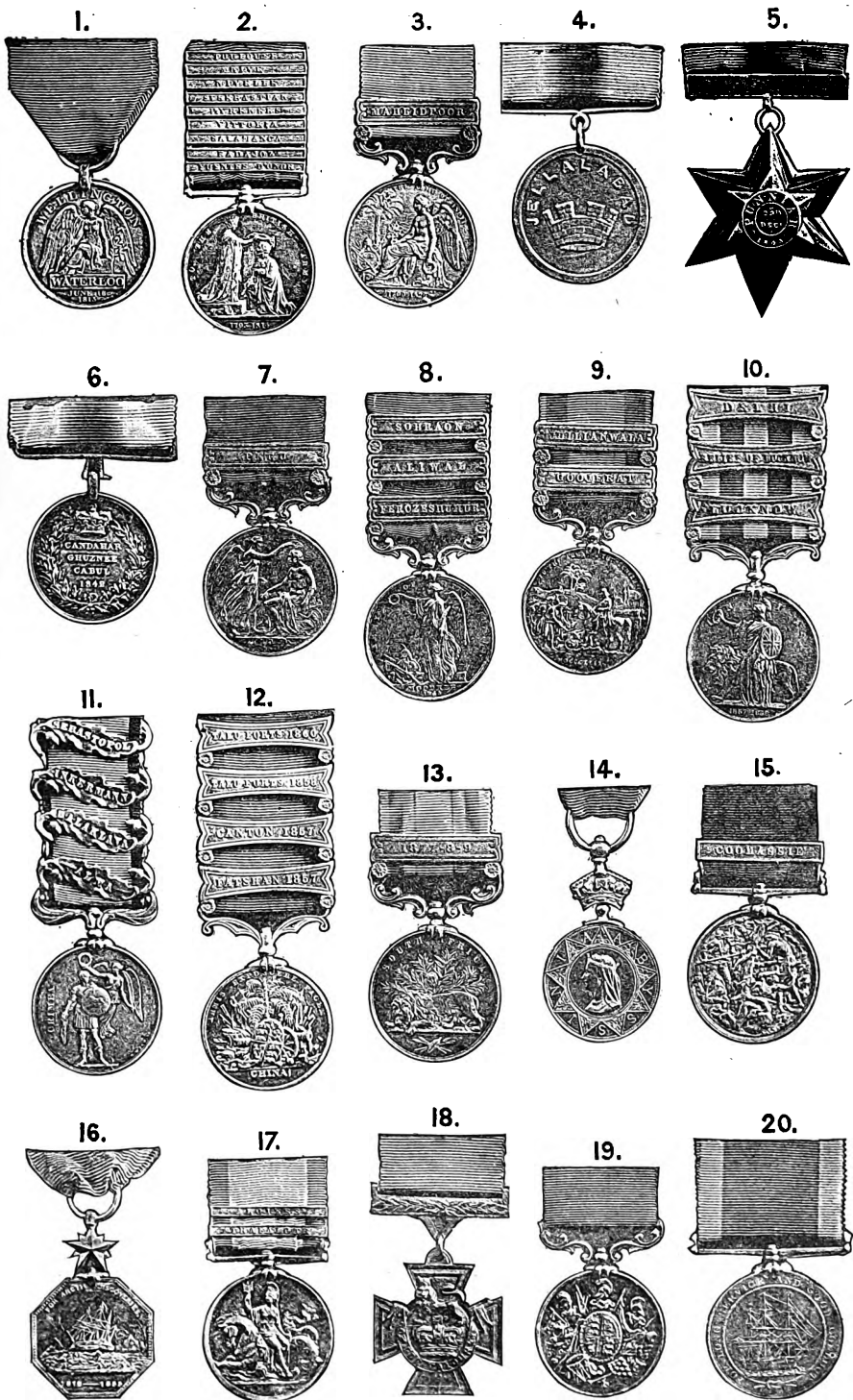
The Baltic medal, conferred upon the officers, seamen, and marines who served in the Baltic fleet during the war with Russia 1854-1855, bears on the obverse diademed head of the Queen, "Victoria Regina"; reverse, Britannia seated, with a trident in her right hand; in the distance are the fortresses of Sveaborg and Bomarsund; above the word "Baltic." "1854-1855" in the exergue. Ribbon yellow, blue edges.

The only other naval medal to which I shall refer is the "Medal for long service and good conduct," as time will not permit me to take up the medals granted for saving life at sea. I may only mention that in many cases the medals and clasps which were distributed to the Naval Brigade were exactly similar to those given to the soldiers, where the Naval Brigade had been co-operating with the army: they are as follows:—The war in Ava 1799-1826; first China wars, 1840-1842; medal for the Scinde campaign, 1843; medal for South Africa, 1834-1835; second Burmese war medal, 1852-1853, with the clasp for Pegu; Crimean war, 1854-1855; medal for the Persian Naval Brigade, 1856-1857; medal for the Indian Naval Brigade, 1857-1858; second China war medals, 1857-1860; New Zealand medals, 1845-1866; medal for Abyssinia, 1868; Ashantee medals, 1873-1874.

The naval medal "For long service and good conduct" was instituted by William IV., by an Order in Council dated August 24th, 1831, and conferred upon seamen and marines who had completed twenty-one years' service with irreproachable character. The obverse of this medal has upon it a crown and anchor, encircled by a wreath of oak; reverse, "For long service and good conduct." In the centre are engraved the recipient's name, rating, ship, and length of service. Ribbon, narrow blue. On the accession of Her Majesty she granted a medal for long service, in place of that given by William IV. On the obverse is the diademed head of the Queen, "Victoria Regina"; reverse, a line-of-battle ship, encircled by a cable, "For long service and good conduct." The recipient's name, rating, ship, and length of service, are engraved on the edge. Ribbon, broad blue, white edges.

The following is a description of the British War Medals given in the Plate, one-half size of originals, facing this page:—

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| 1. The Waterloo Medal, 1815. | 11. The Crimean Medal, 1854-1856. |
| 2. The Peninsula Medal, 1794-1815. | 12. Medal for the second China War, 1857-1860. |
| 3. Medal for Services in India, 1799-1826. | 13. The Zulu Medal, 1877-8-9. |
| 4. First Jellalabad Medal, 1842. | 14. The Abyssinian Medal, 1868. |
| 5. Punniar Star, 1843. | 15. The Ashantee Medal, 1873-1874. |
| 6. Medal for the Afghan Campaign, 1842. | 16. The Arctic Medal, 1818-1855. |
| 7. Medal for the second Burmese War, 1852-1853. | 17. Medal for General Naval Service, 1793-1840. |
| 8. The Sutlej Medal, 1845-1846. | 18. The Victoria Cross. |
| 9. The Punjab Medal, 1848-1849. | 19. The Army Long Service Medal. |
| 10. The Indian Mutiny Medal, 1857-1858. | 20. The Naval Long Service Medal. |



BRITISH WAR MEDALS.

NOTES AND QUERIES.

Note on the Parish of Errigal Keerogue, Co. Tyrone.—Errigal Keerogue, or, as it is called by some, Errigal Kieran, is a parish in the county of Tyrone and barony of Clogher, near to the town of Augher, and close to the old mail-coach road from Aughnacloy to Omagh. It is undoubtedly an ancient place, and many traditions of the past are still remembered by the neighbouring peasantry, who, as a rule, are a most industrious and respectable class. It derives its name from the supposed dedication of its church to St. Kieran, who is said to have built it. Upon the summit of a steep hill, commanding an extensive view of the surrounding country, are situated the ruins of this ancient edifice, which are fast hastening to decay. The stones used in the building seem to have been put together without cement. Part of the east wall still remains, but it is fast crumbling away. Portions of the west, north, and south sides are also standing. The space within the ruins is used as a burial-place, being considered of great sanctity, and there are many graves and tombstones to be seen in what was the interior of the building. Although tradition states that this church was built by St. Kieran, yet it is also said that it was not built by him,¹ but merely dedicated to him. There is a curious account of the building implicitly believed by the country people, and willingly told to any listener, which, from its singularity, is worth preserving. It is as follows:—

St. Kieran, the builder, when engaged in the building of his church, possessed a bullock who assisted his owner by drawing up the steep hill upon which the ruin stands the stones necessary for its erection. The bullock having laboured during the day, was slaughtered when the evening came, and on its flesh the masons made a hearty supper. The bones, clean-picked by hungry men, were carefully collected by the saint, and put into the stall. When morning dawned, it was found alive and well, ready for another day's work. St. Kieran cautioned the labourers to be careful and not break any of the bones. This went on for some time, but on one unlucky night a mason named Macmahon, tempted by his love for marrow, broke the shin bone and feasted to his heart's content. In the morning the bullock was alive as usual, but dead lame. The good saint cursed the glutton, and prophesied that the walls of the building would never fall until three Macmahons had been killed in the ruins. The country folk say that two of the name have paid the penalty of their progenitor's disobedience. Be this as it may, I have been told you could scarcely get a Macmahon to go near the place. There are not many of the name in the neighbourhood, so the old walls are likely to stand for some time. It is stated that some carved stones, which were part of the remains of an ancient priory—said to have been founded by one of the O'Neills—were to be seen built into the walls, but if so, they must be covered up with rubbish, as I examined the place carefully, but could find no traces of carving of any kind. If these sculptured stones were ever there, I would suggest that they had been used in re-

¹ The name Eregal Keerogue is often pronounced Errigal Kieran by the people; yet there can be little doubt that it never had anything to do with that saint. The true form is Arrigle Mochiarog—the Oratory of Mochiarog. Chiarog was a female saint, and under this title, and that

of Erregal Dachiarog, the church is frequently mentioned in the annals. *Da* and *Mo* are interchangeable terms frequently found prefixed to the surnames of saints, and both mean *dear* or *beloved*. See O'Hanlon's *Lives of the Irish Saints*, vol. v., p. 115.—Ed.

pairing, at some time or other, the original structure; for on inquiry I find that in the townland of Ballinasaggart, or Bal-na-saggart, situated in this parish, there stood, in what is now known as the "priory meadow," some remains of an old building of this sort, but no traces whatever are now to be discerned, save a grass-grown mound, showing where the priory once stood, and quite close to this spot is a fine spring, called the priory well. I examined closely the stones with which it is built over, but could find no traces of ornamental carving or of letters. I believe the name of this townland was sometimes spelled Bal-na-soggarth. This would be in keeping with the tradition that a religious house once stood in the vicinity. Close to the ruins of the old church on the roadside there is a "holy well"—two enormous thorns almost conceal it from view. It is neatly built in with rough stones, nicely fitted together, and a large slab partly covers the top. I was informed that years ago, people afflicted with illness, but with sore eyes especially, came even from distant places on a pilgrimage to the sacred water. They bathed the afflicted parts with a rag, which was then hung on the thorn bushes, a common pin was thrown into the well, and the charm was thus rendered complete. An old man told me that, in his early days, people came from all parts to try its virtues, but now it is completely deserted and almost forgotten, save by tradition. In the graveyard surrounding the ruins of the church there stands an ancient stone cross. The ornamentation is partly defaced, in the centre of the cross on the far side is a kind of raised boss. It seems to have been ornamented, but being greatly exposed to the weather it is almost completely worn away. There is no carving round the edges (as in the case of the cross at Donaghmore, in the same county). The cross at Errigal stands about 5 ft. 6 in. high, and 2 ft. 6 in. in width. There are many old tombstones to be seen with quaint devices rudely executed, but I observed none which dated earlier than the beginning of the 18th century. This place, being secluded and out of the way, is seldom visited.

W. J. SIMSON.

Note on a Button connected with the Expedition sent in search of Sir John Franklin.—The button which I now have the pleasure of presenting to the Royal Historical and Archæological Association of Ireland was given to me by a friend whose uncle had served as surgeon in the Royal navy, and had been with the expedition sent out to search for Sir John Franklin. On the outside of the button is the following inscription in raised letters:—"Gone N.E. of Pt. Barrow: Investigator, August, 1850; Enterprise, August, 1851. Plover at Port Clarence, 1852. Squadron, with steamers, searching N. and W. of Parry Islands, 1852. Depots of provisions: Refuge Inlet, Port Leopold, and Admiralty in Barrow Straits." Inside the button is the following:—"Arctic Expedition in search of Sir John Franklin."

JOHN BROWNE, M.R.I.A.

Note on the Kennedy and Bailie Pedigrees.—The following notes are taken from the Kennedy MSS.¹ (written by the Rev. Dr. Kennedy

¹ Gilbert, second Earl of Cassilis, had, as appears from the Charter of the mains of Cassilis and other lands, several sons, of whom Gilbert, the eldest, inherited the honors, etc., and Thomas, the second, had a charter of the lands of Ardmillan, or

Ardmillan, in Ayrshire. He was succeeded by his eldest son Thomas, who died in November, 1586, and was succeeded by Thomas, his eldest son, as appears from his retour of heirship, dated 9th May, 1609. This last Thomas Kennedy had

Bailie, F.R.C.D.) by kind permission of the Rev. Canon Grainger, D.D., M.R.I.A.: whenever the words "at present," "now," &c., occur, they refer to the period of the completion of the ms., *circa* 1829-1830:—Thomas, maternal ancestor of Dr. Kennedy, having completed his studies at Glasgow, entered the ministry, was appointed chaplain to one of Major-General Monroe's regiments, which took place about 1646. Soon after he was appointed to the living of Donoughmore, under Primate Ussher's comprehension, which he held till 1660, when he was ejected for non-conformity, and he became minister of the Presbyterian Congregation of Carland, in the same parish, and continued there till the persecution of James II., when he was compelled to return to Scotland, where he was appointed to a parish in Glasgow. He remained in that kingdom till the termination of the contest between James and William III., at which time, according to a promise formerly made to his Irish congregation, he returned to Carland, and continued to officiate till his death, which took place in 1714. He married Mary O'Brien, daughter of Major William O'Brien, of the Bawn, one of King William's officers, and nearly related to the Lords Inchiquin and Ibican, and had issue two sons, Thomas and John, and six daughters, Margaret, Jane, Elizabeth, Sarah, Martha, and Isabel (?)

The second married the Rev. Archibald Maclaine, of Market Hill, whose grandson was the celebrated Archibald Maclaine, of the Hague, translator of Mosheim, and author of "Letter to Soame Jenyns." The third, Elizabeth, married the Rev. Mr. Turner, of Greenock, in Scotland, who filled the Chair of Natural Philosophy at Glasgow, and founded the Andersonian Institute in that city.

Thomas, eldest son of the Rev. Thomas Kennedy, of Donoughmore, being intended for the ministry, studied at Glasgow in 1693-8, and was shortly after his ordination, which took place in 1700, appointed to the Presbyterian congregation of Brigh, near Stewartstown, county Tyrone, where he remained till his death in 1745. He married Sarah, daughter of John Bell, Esq., of Mullentaine, by whom he had issue two sons, Thomas and Robert, and two daughters, Mary and Sarah. The eldest of these daughters married John, son of Hugh Stewart, Esq., of Gortigal, county Tyrone, a cadet of the Castlestewart family, and ancestor of the present (late) Sir Hugh Stewart, Bart., and ex-M.P. for county Tyrone. The youngest, Sarah,¹ married firstly Dr. Bailie,² youngest son of Andrew Bailie, Esq., of Turniskea, county Tyrone; and secondly her cousin, Dr.

three sons—Thomas, Hugh, and Gilbert, as appears from the College of Glasgow, where the first and last studied, and the records of the Court of Chancery, where the return of the second son as heir was discovered by Dr. Kennedy's agent, which return took place in 1640. The records of their matriculation bear date, respectively, 1637 and 1642.

¹ Part of my late uncle's estate entailed on me came into the family by this marriage, viz. the half townland of Aughalar, near Stewartstown, of which the remaining half is enjoyed by Sir Hugh Stewart, in consequence of the first of

these marriages.

² The issue of this marriage was a son, Andrew Thomas Bailie, who inherited part of the Bailie estate in the county Tyrone, which, as he never married, he bequeathed to my late uncle and his half-brother, Dr. Thomas Kennedy, of Kilmore, county Down, entailing it in the eldest male line. Of this and other property of my said uncle I am now legal heir. The founder of this family of Bailie was a younger son of Lemington (Lamington), and was one of the earliest Scottish settlers in the North of Ireland.

James Kennedy, of Downpatrick (from which marriage the author of the Kennedy MSS. was descended).

Thomas, eldest son of Rev. Thomas Kennedy last-named, studied at Glasgow 1728-34, having been originally intended for the ministry, left this country subsequently for America, where he died unmarried in 1743. Robert, the second son, entered the navy in 1737, and also died unmarried. The male issue of Rev. Thomas Kennedy of Brigh having thus become extinct, the representation of the line of Ardmillan devolved on the heir male of John, second son of Rev. Thomas Kennedy, born December 22nd, 1683. He studied at Glasgow 1704-9, and was ordained pastor of the Presbyterian congregation of Benburb, county Tyrone, in 1711, which he retained till his death, in 1765. He was a person of considerable literary attainments, and a firm adherent of orthodoxy in the synod of Ulster, in which body he was consequently possessed of a great deal of influence. He married Elizabeth, daughter of James Stevenson, Esq., of Stewartstown, county Tyrone, and had issue five sons, Thomas, James, William, John, and Gilbert, and five daughters, Mary, Margaret, Letitia, Elizabeth, and Sarah.

Thomas, eldest son, studied at Glasgow, 1736-42, licensed to preach by the Presbytery of Tyrone, 1743, died in 1746, without receiving a call to any charge, his health having been impaired by excessive application to study. He was unmarried.

James, second son, studied at Glasgow and Edinburgh for medical profession, commenced practice in Cookstown, county Tyrone, married Margaret, daughter of James Ferguson, Esq., of Littlebridge, county Tyrone, and had issue three sons, John, Thomas, and James, and three daughters, Sarah, Margaret, and Letitia.

John, eldest son, went to India and died there. Thomas, second son, entered the army, held a commission in the Tay Fencibles in the rebellion of 1798, afterwards went to America, and still resides there, holding a post in one of the military colleges (when the MSS. were written). James, third son, died in early life unmarried. As Thomas is unmarried in very advanced life, the eventual representation would rest with the heir male of William, third son. He was intended for the ministry, entered Glasgow, where he studied along with the late Lord Castlestewart in 1745-6, and subsequently at Edinburgh in 1753; next year he was licensed to preach and ordained to the pastorate of Carland, his grandfather's congregation, by the Presbytery of Tyrone. He married Martha, eldest daughter of Robert Bailie, Esq., of Donahendry, county Tyrone, in 1759, by which marriage he had issue four sons, John, Robert, Andrew Thomas, and William, and three daughters, Elizabeth, Jane, and Martha. The eldest of these, Elizabeth, married her cousin, Rev. Nicholas Ward Kennedy, youngest son of Dr. James Kennedy of Downpatrick (of which marriage the author of the mss. was the eldest son).

John, eldest son of Rev. William Kennedy, left issue three sons, William, David, and Robert, and four daughters, Margaret, Martha, Elizabeth, and Letitia Jane. In this family, consequently (when the MSS. were written), was the representation of their branch of the house of Cassilis. Failing them, the descendants of Rev. Gilbert Kennedy, of Dundonald, for Robert, second son of Rev. William Kennedy above-named, died unmarried *circa* 1792; and Andrew Thomas, third son, although married, died without issue male; and William, fourth son, died in infancy; while Hugh, second

son of Thomas Kennedy, returned heir 1640, had two daughters co-heiresses, one of whom married Crawford, of Baidland, and the other Alexander Kennedy, of Craigach, from whom the present Earl of Cassilis is descended. Gilbert Kennedy, having graduated at Glasgow *extra ordinem*, was nominated to a chaplaincy of the forces under Monroe, and accompanied his elder brother Thomas to Ireland, *circa* 1647-8. The circumstances which attended his settlement corresponded with those of his elder brother, and shortly after his coming over he was inducted into the combined parishes of Dundonald and Holywood, in county Down, on the same terms as Thomas, viz. not being required to conform to the ritual of the Church of England. He shared in the persecution which obliged Thomas to fly to Scotland, where he, too, fled, and became minister of Girvan, but was subsequently ejected by the act of the Council of Glasgow in 1672, when he remained pastor of the Presbyterian congregation of Dundonald till his death in 1687. He married Miss Montgomery, a relative of the Earl of Eglinton, and had three sons, Thomas, Gilbert, and James, and five daughters, viz. Anne, Elizabeth, Sarah, and two others, of whom Dr. Kennedy had received no certain information. Thomas, the eldest, remained in Glasgow, where he practised as a physician, and became one of the professors in that university, married, and had issue Jean, only child, wife of Wallace, of Ellerslie, and the grandson of this marriage was the late Sir Islay Campbell, Lord President of the Court of Session, who became Laird of Ellerslie by right of inheritance. Gilbert, second son, of whom more afterwards. James, third son, was a physician of great eminence in Armagh, and compiler of a volume of mss. referred to on p. 39 of the volume of mss. from which this is taken; its characters are those of 1699 and 1723; it contains mention of events in which members of the Kennedy family had a principal share, and the Montgomeries were also frequently mentioned, &c., &c.

Gilbert, second son, being designed for the ministry, attended the classes at Glasgow, 1697-1702, and some time after was appointed domestic chaplain in the family of the Duchess of Hamilton, by whom he was treated with marked attention and regard. On his return to Ireland was appointed minister of the Presbyterian congregation of Donaghcloney, *alias* Tullylish, county of Down, which he held till his death in 1745. He married firstly Elizabeth Long, or Lang, 1704-5, daughter of Rev. George Lang, by his second wife Esther Clements, daughter of Major Clements, of Straid, who was an officer of Charles I.'s, and killed at Dunbar. His brother Henry was M.P. for Carrickfergus. And secondly, the widow of — Morton, Esq., by whom he had no issue. By Miss Lang he had four sons, James, Gilbert, Thomas, and George; and three daughters, Esther, Frances, and Mary, by whose marriages the Kennedys were connected with the Fergusons, Moodies, Barbers, &c. James, according to some accounts, eldest son, was designed for a doctor, studied at Glasgow and Leyden, under Boerhave, and practised subsequently at Downpatrick, where he died. He married his second cousin, Mrs. Sarah Bailie, before alluded to, by whom he had issue four sons, Thomas, Robert, James, and Nicholas-Ward; and three daughters, Sarah, Elizabeth, and Rebecca. Elizabeth was mother of the late Rev. Dr. Wilson, S.F.T.C.D. and Professor of Mathematics, and finally Rector of Clonfeacle, in Armagh diocese. Nicholas Ward was so called after Sir N. Ward, afterwards Lord Bangor, who was his godfather, and to a relative of

whom his cousin, Alicia Stewart, was married. James's portion of the family property was the townland of Greengraves, in the county Down, to which Dr. Kennedy, the author of the MS. was legal heir. Thomas, eldest son, studied at Glasgow, entered the Established Church, became Rector of Kilmore, in the county Down, and died in 1818, aged 76. He was honorary D.D. of Glasgow. By his marriage with Sarah, daughter of Richard Waring, Esq., of Waringstown, he had three sons, James, Richard, and Andrew Thomas; and two daughters, Sarah and Anne, all of whom died in early life and unmarried. Robert, second son of Dr. James Kennedy, died in London, unmarried, not long ago.

James, the third son, died lately in America, where he had taken out his wife, Miss Susan Pepper, of Dublin, whom he married before he left Ireland, by whom he had issue one son, Andrew Thomas, and three daughters, Sarah, Elizabeth, and Susan. Andrew Thomas died lately in his residence in Washington, unmarried, wherefore the representation of his particular branch devolves on the author of the MSS., his cousin-german, the eldest son of Nicholas Ward, fourth son of Dr. James Kennedy. This Nicholas Ward was a student in Trinity College, Dublin, which he entered January 6th, 1777, under Mr., afterwards Dr. Richardson; graduated in regular course; ordained in the Established Church by his brother, the Bishop of Down and Connor's, letter of orders dated September 25th, 1796; married his cousin, as already mentioned, Elizabeth daughter of Rev. William Kennedy, of Carland, by whom he had issue five sons, James, William, Robert Reid, Thomas, and Thomas, and one daughter, Martha, who died in infancy. James, the eldest son, entered Trinity College, Dublin, in 1807, under his cousin-german, the late James Wilson, D.D., S.F.T.C.D., &c.; subsequently Scholar and Fellow, and by the decease of his cousin, as aforesaid, has become heir of entail to the landed property of his uncle, the late Thomas Kennedy Bailie, D.D., situated in the counties of Tyrone and Down. He is unmarried. William, the second son, educated for business, resides at present (at date of MSS.) in Bengal; was appointed then by Messrs. Colvin & Co., of Calcutta, a partner in their establishment and superintendent of their indigo factories at Sewarra, district of Tirhoot; married in 18— his cousin Maria, daughter of — Ledlie, Esq., of Calcutta, and has issue.

Robert, third son, entered, in 1823, Trinity College, Dublin; graduated in due course; candidate for holy orders; unmarried.

Thomas, fourth son, died in infancy.

Thomas, fifth son, entered Trinity College, Dublin, in 18—, and completed the usual course in 18—.

Gilbert No. 2 was, some accounts say, eldest son of the Rev. Gilbert Kennedy, of Donagheloney. Being intended for the ministry, he attended the classes preparatory thereto in Glasgow, 1724–30; licensed to preach in 1730; ordained by the Presbytery of Dromore pastor of Lisburn in 1731; removed successively to Killyleagh and Belfast, in which latter he remained till his death on May 12th, 1773, aged sixty-seven. He married Elizabeth, niece of Hamilton Trail, Esq., and granddaughter of James Trail, Esq., of Marybrook, near Redemon, county Down, a person of very large landed property in that county, connected with the Bishop of Down and Connor (the Clanbrassill Hamiltons and present family of Killyleagh are relations of the Trails, as appears from a marriage settlement in the possession of James T. Kennedy, Esq.), by whom he had

one son, the present James Trail Kennedy, Esq., of Annadale, near Belfast; and three daughters, Mary, Elizabeth, and Margaret. The first married Rev. Henry Reynett, of Belfast, and subsequently of London, by whom she had several children; among others a son James, an officer of high rank, created a Knight of the Guelphic Order by his Majesty George IV., and attached to the staff of the Duke of Cambridge in Hanover. Her eldest daughter Mary married Sir William Bagnal Burdett, Bart., and secondly married Colonel Bayly.

James Trail, only son of Rev. Gilbert Kennedy, of Belfast, married Isabella, daughter of Christopher Byron, Esq., of Dublin, and had two sons, Gilbert and James, and one daughter, Elizabeth. The sons died in their infancy, and the latter married George Bomford, Esq., of Ryanstown, county Meath, nephew to Massey Dawson, Esq., late M.P. for Limerick.

Thomas, third son of the Rev. Gilbert Kennedy, &c., entered the profession of the law, in which he attained to much eminence; married Elizabeth, relict of — Campbell, Esq., of Newry; but died without issue. George, fourth son, in the linen trade, which he carried on at Kennedy's Grove, his father's residence in county Down; but shortly after his marriage with Mary, daughter of Rev. Patrick Simpson, Presbyterian minister of Dundalk, he removed to Mount Pleasant, in the county Louth, where he died. Five sons were issue, Patrick Simpson, Henry McNeill, Malcolm, George, and James Thomas.

Patrick Simpson, eldest son, entered the law; married Elizabeth, daughter of John Fleming, Esq., M.D., of Banbridge, county Down, by whom he had seven sons, Simpson, John, George, James, Henry, William, and Malcolm; and two daughters, Margaret and Elizabeth. Simpson, the eldest son, at first entered the law, then into the army; now major in the 68th Regiment of Infantry; married Catherine, daughter of — Blackwell, Esq., of Tipperary, and has issue surviving two daughters, Caroline and Emily.

John, the second son, resides in Dublin, an apothecary; married twice, first, Mary, daughter of Mr. James M'Neilly, of Mourne, county Down, and had issue one son, James, a graduate of Trinity College, Dublin, engaged at present in the profession of the law. John married, secondly, Martha, daughter of Mr. Fleming, of Strabane, county Tyrone, and has issue two sons, Henry and John, and three daughters, Elizabeth, Margaret, and Mary.

George, third son of Patrick Simpson Kennedy, died unmarried.

James, fourth son, died in London, unmarried.

Henry, the fifth son, is resident in Dublin; had issue by Sarah, daughter of the above-mentioned Mr. M'Neilly, of Mourne. She died in 1815, leaving an only daughter, Jane, still living.

William resides in London, where he married Elizabeth, daughter of — Loudon, Esq., Shropshire; no issue.

Malcolm, seventh son, died in Dublin, unmarried, January, 1820.

Henry M'Neil, second son of George Kennedy and Miss Simpson, resided in Dublin; practised as a doctor; married Anne, daughter of John Smyth, Esq., of Cootehill, county Cavan; had issue Henry, graduate of Trinity College, Dublin; died December, 1822, unmarried; and two daughters, Margaret, married to Robert Smyth, Esq., of Dublin, Barrister-at-law; and Mary.

Malcolm, the third son, resided in Dublin; practised as an attorney;

married Ellen, widow of John Kennedy, Esq., of Dublin, by whom he had no issue.

George, the fourth son, was a doctor; lived in Dublin, and died unmarried.

James Thomas, fifth son, went to India when young; made a considerable fortune in Calcutta, where he was a merchant; married Mary Wilkins, of that city, in 1792, and had issue seven sons—George Alexander, James Thomas, Henry, Thomas Lee, William, Gilbert, MacDonald; and six daughters, Mary, Catherine Elvira, Susan, Elizabeth, Anne, and Charlotte. Of whom George Alexander is a graduate of Trinity College, Dublin, and Fellow of the College of Physicians; is unmarried; James Thomas, the second son, is captain in the Honourable East India Company's Civil Service; unmarried; Henry, third son, graduate of Trinity College, Dublin, in Established Church, at present curate of Clonfeacle, Armagh archdiocese; Thomas Lee, the fourth son, was an officer in the Company's service; died some time since, in consequence of a wound received while hunting, by the sudden discharge of his fowling-piece; was unmarried.

William, the fifth son, at present an officer in the Company's service.

Gilbert, the sixth son, entered Trinity College, Dublin, under his cousin, the compiler of this statement, and some time after left for the law, to an eminent practitioner of which he is now serving his time.

Mac Donald, the seventh son, is at present preparing for entrance into Trinity College, Dublin.

J. CARMICHAEL-FERRALL.

Note relating to the Fortifications of Kilkenny in the Years 1690–91.—

It would appear that Kilkenny was in a great state of commotion and alarm at this period. King William was encamped with his army not far from the walls of the city, at Bennettsbridge, from whence, on the 19th July, 1690, he sent a Royal Letter to the town relative to the affairs of the Corporation.

The town was put into a state of defence, as if expecting to be besieged or attacked. The great guns were put in order, iron purchased for the purpose; timber procured for repairing the gates and erecting fortifications; soldiers employed laying sods to the latter; a magazine constructed in St. Mary's Church. General de Ginkell, one of King William's generals, appears to have entered the city with a high hand, superseded the mayor, and taken it upon him to give orders to him, as appears by the following letter:—

Letter of General de Ginkell to John Baxter, Esq., Mayor of Kilkenny, dated 11th November, 1690.

“The necessaries requisite for the Hospitall here not being yet arrived at this Citty, I doe hereby require you in the meantime to cause the Inhabitants hereof to furnish the sayd Hospitall with twenty beds for the use of the sick and wounded soldiers, of which you are not to faile as you will answer the contrary, and this shall be your warrant.

“Given at Kilkenny, this 11th of November, 1690.

“BARR. DE GINKELL.

“Necessaries for dressing their food, as two or three kettles, wooden vessels or earthen chambre potts, wooden platters and wooden cupps for their drinke or broath.”

The following receipts were given for the various articles supplied :—

“Received of Captain Baxter, Mayor of the City of Kilkenny, the sum of one pound tenn shillings on account for firing for the guard at St. John’s Gate, this 7th day of October, 1690.

“RICHARD BROWN.”

“Received from Captain John Baxter the sum of eight shillings ster^e., being for thirty-two large bundles of straw for to make bedds for the Hospitall, received by me, this 28th day of November, 1690.

“PATRICK SHEE.”

“Received from John Baxter, Esq., Mayor of Kilkenny, the sum of forty shillings ster^e., in full payment for work done by Mr. Henry Watson, mason, about the Magaassen in St. Mary’s Church, Kilkenny, as witness my hand the 29th day of October, 1690.

“HENRY WATSON.”

“John Baxter, Esq., Mayor of the City of Kilkenny, Dec., 1690.

“For five tun and 3 foott of timber delivered by Robert Walsh to make stops and fortifications to the Citty upon account of the Corporation, at 20s. per tun is £5 1s. 6d.”

“Received from Captⁿ. John Baxter, Mayor of the Citty of Kilkenny, the sum of five pounds one shilling and sixpence ster^e., in full of the above bill on the account of the Corporation of the said Citty.

“Witness my hand, ROBERT WALSH.”

“August the 3rd, 1691.

“Received from Captⁿ John Baxter, Mayor of the Citty of Kilkenny, the sum of one pound four shillings ster^e., for five soldiers’ work, six days each man, laying of sods at the fortification of the city of Kilkenny, by mee,

“HERY. ROCHET.

“More p^d for laying of sods to labourers, 14s.”

“August the 15th, 1691.

“Received for 3 locks for the Barrier Gates of the Citty of Kilkenny the sum of nine shillings ster^e., by mee from the Mayor of Kilkenny.

“HENERY HARPER.”

“A Bill for Timber sould unto Captⁿ John Baxter, Mayor of the Citty of Kilkenny, for to repaire, mend, and fortific the Citty Gates, &c.

“Anno 1691.

“Delivered by order of the said John Baxter, Esq., to the uses afores^d two tun and half of scantling timber of threes and fours, att 24s. p. tun as then agreed for by the said Mayor, unto Marg^t Marshall, widdow, £3.”

"An account of Iron worke don by John Plumer, smith, for the use of the carrage of the great gunes:—

	<i>l.</i>	<i>s.</i>	<i>d.</i>
It. for working 2 ^c . 3 ^d . 20 ^l . Iron att 2d. p ^l . cometh to,	2	14	8
It. for 5 greate staples for the gate with 10 ^l att 5 ^d p ^l ,	0	04	2
It. mony's laid to Pickerin and the rest about helpinge to raise the gunes, }	0	01	8
	<hr/>		
	3	00	6

Received the contents of the above bill of John Baxter, Esq., May^r of the City of Kilkenny, as witness my hand this 30th of 9^{ber}, '91.

"JOHN PLUM^r."

"Being present, GEO. BIRCH."

"By Patrick Connell, Esq., Mayor.

"Out of such sum or sums of this Corporation Revenue as shall come to your hands you are to issue and pay unto Mr. Edmond Connell the sum of ten shillings ster^s., due to him for blanketting supplied for the use of the sick men in the Hospitall during the tyme of the late camp at Bennetts Bridge, and this with his receipt shall be sufficient to you for soe much upon your account.

"PATRICK CONNELL, Mayor.

"To Ald^r Stephen Haydocke, Treasurer.

"Dated 7^{ber} 27th, 1704."

"By Ebenezer Warren, Esq., Deputy Mayor of the said City.

"You are likewise to pay unto the s^d Edw^d Connell two shillings and sixpence due to him for scouring the s^d blanketting, being much damaged by the sick men in the Hospitall.

"EBEN. WARREN.

"Dated Nov^r 28, 1704."

"To the R^t Worshipful the Mayor, Recorder, and Justices of the Peace for the City and County of the City of Kilkenny.

"The humble Petition of Margaret Marshall, Widdow, and Relict of Gregory Marshall, late deceased.

"In humble manner shewing: That in the year 1691 Capt^r John Baxter being then mayor of the City, it was thought convenient by the Magistrates to fortifie the City Walls, Gates and Rampiers of the City, and to that purpose the said Capt^r Baxter tooke up store of timber and especially from your Pet^r two tunn and halfe of scantling timber for which he agreed to pay 24s. per tunn, as in the annexed bill, the truth whereof Pickering Airy, the carpenter that wrought up the timber can aver; that the said Capt^r Baxter soone after dyeing, and your Pet^r being very sickly and helpless for above three years past, noe care was taken for the payment, having noe assistant to move or solicit for the same, soe that yo^r Pet^r is still out of the said money, to her greate damage, and especially in this tyme of her long sickness, and want, of her charge of orphans.

"May it therefore please yo^r Worshippes, in consideration and compassion of the premisses, to order yo^r Pet^r her payment for the said timber to be a releefe to herselfe and orphans in her long sicknesse, which granted as in duty bound they shall ever pray.

"16th Jan^r, 1695."

"To the R^t Worshipful the Mayor, Ald^m, and Common Council of the
"Citty of Kilkenny.

"The humble petition of Lawrence Sergeant, gunner of the sayd Citty,

"Humbly sheweth unto your Worp^{ss} that your Pet^r was impowered by Captain John Baxter, when Mayor of this Citty, in the behalfe of the Cittizens thereof to take care, look after, and manage the Gunns of this Citty until further order.

"Now soe it is may it please yo^r Worshippes that your Petitioner hath accordingly took care of and looked after the sayd Gunns for about these three years last past, dureing all which tyme your Pet^r hath been ready to obey all orders and directions from the Mayors of this Citty, and hath not rec^d any manner of satisfaction for the same. That your Worshippes were pleased when your Petitioner last petitioned yo^r Worshippes to refer the contents of his Petition to the s^d Captⁿ Baxter, who att the tyme being on his sick bedd had not oportunity or leasure to report to this Worshipfull Board what he knew of the sayd Peton soe refferred.

"May it therefore please yo^r Worshippes to order your Pet^r satisfaction for the trouble and charge he hath beene att, or to doe otherwise therein as your Worshippes shall seeme meete,

"And he shall pray.

"2^d of June 1694.

"Referred to the Common Council.

"Afterward ordered by consent of the whole board that the Pet^r be p^d four Pounds in consideration of his service as Gunner to the 1st of May last past.

"J. WARING.

"Referred to the Grand Jury.—J. WARING."

All the above are copied from the originals amongst the Records of the City of Kilkenny.

PATRICK WATTERS,

Town Clerk of Kilkenny.

Query as to Porter Family.—Wanted place and date of marriage of John Porter, who married Isabella Nixon Izod of county Kilkenny. He settled near Durrow; died between 1830-40, and must have married before 1820—possibly as early as 1800. Also wanted male lineage of this John Porter.

JOSEPH SAMUEL HUME, D.I.B.I.C.

QUARTERLY NOTES FROM ARCHÆOLOGICAL
PUBLICATIONS.

The following letters from Lord Wentworth to his wife bear on his Vice-regal visit, in 1637, to Kilkenny, and his reception by the Corporation there, an interesting Note of which was given at p. 242, vol. vi., of this Journal. The originals are in the Collection of Lord Houghton, pp. 21, 22, and they are here given from Miss Cooper's *Life of Thomas Wentworth, Earl of Strafford*, vol. ii., pp. 41, 42 :—

Lord Wentworth to his Wife.—"SWEET HEART—Thus far we are got forward from you, or rather back towards you, for now the farther we go the nearer we are our return.

"I have not seen anything so noble since my coming into this kingdom as is this place, and a very fine, sweet country all along. Here the town hath entertained us with the force of oratory and the fury of poetry ; and rather taught me what I should be, than told me what I am.¹ And yet for all this I find not myself the prouder, nor out of love so with my own, but that I desire to be back to see my house at the Naas, and after, as fast as I can, to Dublin, when I shall begin again, and so to the end constantly go on in the resolution of my being

"Your loving husband,

"WENTWORTH.

"KILKENNY, *this 16th of August (1637).*"

Same to Same.—"SWEET HEART—Through foul weather and ways we draw nearer you, and this day are for Cork, where I purpose, if the weather serve, to stay till Saturday come seven-night; then to the Naas, where, having stayed a few days to order my business, then I am, God willing, for Dublin.

"We are all in good health, only left James² drunk at Kilkenny, and have here Captain Southworth, with only half-a-crown in his purse, which makes him somewhat grave; and that the more, that, unless it fall to my share, not one man of the company will lend him a crown.

"If the week have been as foul with you as with us, I am persuaded you will be soundly weary of your Connaught journey, and then you will see that I am good in the perspectives as well as in the prognostics; for, according to my confidence, against all other men's opinions, Sir Thomas Wayman, we hear, recovers.

"Little more have I to say, but that which, indeed, is a very great deal, so that in full truth and purpose I am to continue always

"Your loving husband,

"WENTWORTH.

"CASTLE HAUGH, *this Friday morning.*"

¹ See the accounts of the payments to the "poet" and the "orator" in the Note above referred to.

² Probably "James the Lo: Deputy's

foole," who was handsomely "tipped" by the Corporation of Kilkenny, where it appears he was left behind "drunk." See Note already referred to.

THE
Royal Historical and Archæological Association
OF IRELAND.

THIS Association was instituted to preserve, examine, and illustrate all Ancient Monuments of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland. It has carried out these objects for the last thirty-five years, having been founded as THE KILKENNY ARCHÆOLOGICAL SOCIETY, in 1849. The sphere of its operations having gradually extended, and its Members having increased to the number of 680, Her Majesty the Queen, by Royal Letter, dated December 27th, 1869, was graciously pleased to incorporate it as THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and has granted it the privilege of electing Fellows.

The Association holds its Meetings quarterly in the several provinces of Ireland, when Papers on Historical and Archæological subjects are read, the Reports of Local Secretaries received, and Objects of Antiquity exhibited. Provincial and Local Secretaries have been appointed, whose duty it is to inform the Association of all Antiquarian Remains discovered in their Districts, to investigate Local History and Traditions, and to give notice of all injury likely to be inflicted on Monuments of Antiquity, in order that the influence of the Association may be exerted to preserve them. A Library and Museum have been formed at Kilkenny; and a Pamphlet, with illustrative wood-cuts, supplying brief Hints and Queries, intended to promote the Preservation of Antiquities and the Collection and Arrangement of Information on the subject of Local History and Traditions, has been printed and circulated. A Quarterly Journal for the years—1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, and 1885, has been issued, forming fifteen Volumes (royal 8vo.), with many hundred Illustrations. These Volumes contain a great mass of information on the History and Antiquities of Ireland. The Fourth Series of the "Journal" commenced in the year 1870.

But although the exertions of the Association have so far been successful, yet much remains to be done. The Raths, Chambered Tumuli, and Early Pagan Cemeteries of Ireland would richly repay examination. The Castles, Abbeys, Churches, Crosses, and other Ancient Monuments of the country many of them fast crumbling to decay, all demand illustration. Original Manuscripts, tending to throw much light on the History and Antiquities of the various Coun-

ties of Ireland, exist in abundance, and are worthy of publication. These various objects can only be fully effected by means of more extended support, as united and general co-operation alone can enable the Association thoroughly to accomplish its mission.

Much valuable matter having been placed at the disposal of the Committee, and a large mass of unpublished Documents, illustrative of the History and Topography of Ireland, over and above what the general funds enabled the Committee to publish in the "Journal" of the Association, being available, it was resolved to meet the emergency by the following rule:—"If the funds of the Association permit, an Annual Volume shall be printed, and supplied to all Fellows, and to such Members as shall subscribe *ten shillings* specially for it."

The "Annual Volume" for the years 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, and 1877, are now ready for delivery.

The first Volume of the "Journal" is out of print. Vols. II., III. First Series; Vols. I., II., III., IV., V., VI., Second Series (of which only a few copies remain on hands), Vol. I., Third Series, and Vols. I., II., III., IV., V., VI., VII., Fourth Series, can be supplied to Members, post free, at the reduced rate of 6s. per yearly part.

Those into whose hands this Prospectus may come are earnestly invited to join the Association; and, if willing to comply with this request, are desired to fill up the accompanying Form of Proposal, and forward it to the REV. JAMES GRAVES, Inisnag, Stonyford, *Hon. General Secretary*; or to the Local Secretary for their County.

Subscriptions payable by Members' Orders on their Bankers to credit of the Association, form of Order supplied by REV. JAMES GRAVES, *Treasurer*; to whom also Subscriptions may be paid direct, by Crossed Cheque or Postal Order.

All applications relative to the Publications of the Association to be made to REV. JAMES GRAVES, Inisnag, Stonyford.

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THE
Royal Historical and Archaeological Association
 OF IRELAND.
 1885.

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Killen, Rev. Dr., President of Faculty,
Assembly's College, Belfast.
Kimberley, Right Honourable the Earl of.
Kimberley House, Wymondham, Nor-
folk.
Kinahan, G. H., M.R.I.A., F.R.G.S.I.
H. M. Geological Survey of Ireland.
14, Hume-street, Dublin.
King, Surgeon-Major Henry. Tower Hill,
Dalkey.
King's-Inns Library. Dublin.
Kirwan, John Stratford, J.P. 1, Richmond
Gardens, Bournemouth; and Ballyglun-
nin Park, Moyne, Athenry.
Knowles, W. J., M.R.I.A. Flixton-place,
Ballymena.

L.

Lalor, M. W. Kilkenny.
Lett, Rev. H. W. Ardmore Rectory,
Lurgan.
Lewis, Professor, M.A., F.S.A., Cor-
responding Foreign Associate of the
Archæological Society of France.
Queen's College, Cork.
Lewis, Thomas White, M.B. 16, Pal-
merstown-road, Rathmines, Co. Dublin.
Liverpool Free Public Library. William
Brown-street, Liverpool.
Lismore, the Right Hon. Viscount. Shan-
bally Castle, Clogheen.
Lloyd, Rev. Canon. Clonlea Vicarage,
Kilkishen, Co. Clare.
Loughnan, Henry J., Barrister-at-law.
84, Lower Gardiner-street, Dublin.
Love, John. Annagh Castle, Nenagh.
Lowry, R. W., D.L. Pomeroy, Co. Tyrone.
Lunham, Major Ainslie T., M.A., J.P.
Ardfallen, Douglas, Co. Cork.
Lynam, James, C.E. Churchtown House,
Dundrum, Co. Dublin.
Lynch, P. J. 11, Hartstong-street,
Limerick.

M.

Macaulay, John, J.P. Red Hall, Bally-
carry, Co. Antrim.
MacCarthy, Charles Desmond. Bank of
England, Plymouth.
M'Causland, J. C. A. Glenavar House,
Pettigo.
M'Clure, Sir Thomas, Bart., M.P. Bel-
mont, Belfast.
M'Cormack, D. York-street, Blackpool,
Cork.
M'Crum, Robert G., J.P. Millford,
Armagh.
M'Dermott, P., Deputy Clerk of the
Peace. Ashfield, Kilkenny.
M'Gettigan, the Most Rev. Daniel, D.D.,
Archbishop of Armagh. Armagh.
M'Grath, P. Grange View, Douglas-
road, Cork.
M'Kenna, Rev. James, P.P. Brook-
borough, Co. Fermanagh.
Mac Ilwaine, Rev. Canon, D.D. Mount
Charles, Belfast.
Mackesy, Vincent. 31, Catherine-street,
Waterford.
Maclean, Sir John, F.S.A. Glasbury
House, Richmond Hill, Clifton,
Bristol.
Macray, Rev. W. D., A.M., F.S.A. Bod-
leian Library, Oxford.
Mahon, Ross, J.P. 5, Belgrave-square,
Monkstown, Dublin.
Mahony, J. A. Ramelton, Co. Donegal.

- Mahony, Mrs. 50, Great George's-street, Cork.
- Mahony, W. A. National Bank, Dublin.
- Malcomson, John. 36, Lower Baggot-street, Dublin.
- Martin, James, M.D., F.R.C.S.I. Portlaw.
- Matthewson, John, junr. Queen-street, Londonderry.
- Mathews, G. Glendale House, Benburb, Moy.
- Maxwell, Sir Herbert E., Bart., D.L., M.P. Monreith, Newtownstewart, Wigtownshire.
- Meagher, Rev. William, P.P. Templemore.
- Meany, Rev. P., P.P. Mullinavat.
- Mechanics' Institute. Wexford.
- Meehan, Rev. C. P., R.C.C., M.R.I.A. SS. Michael and John, Exchange-street, Dublin.
- Melbourne Public Library, per Agent-General for Victoria, 6, Victoria Chambers, Westminster, London.
- Milligan, Seaton F., 1, Royal-terrace, Lisburn-road, Belfast.
- Miller, A. W. Kerr. British Museum, London.
- Molloy, William R. 17, Brookville-terrace, Donnybrook, Dublin.
- Monk, John. John-street, Kilkenny.
- Moore, Joseph H., C.E. Athlumney, Navan.
- Moran, the Most Rev. Patrick F., D.D., Archbishop of Sydney. Sydney, Australia.
- Morris, Rev. W. B., The Oratory, Brompton, London.
- Mountgarrett, Right Hon. Viscount, D.L. Lansdowne-place, Leamington.
- Mulcahy, Rev. David B., P.P. Moyar-get, Co. Antrim.
- Mulholland, Mrs. Eglantine, Hillsboro', Co. Down.
- Murphy, J. Seymour. Simla-place, Passage West, Cork.
- Murphy, William, Architect. Dartry, Upper Rathmines, Dublin.
- Murphy, Rev. Denis, S.J. University College, Stephen's-green, Dublin.
- N.
- National Library of Ireland, Dublin.
- Neary, Rev. Patrick, P.P., Mooncoin, Waterford.
- Nesbitt, A. Oldlands, Uckfield.
- Newell, William Homan, LL.D., C.B. 18, Leeson-park, Dublin.
- Norreys, Sir Denham Orlando Jephson, Bart., M.R.I.A. The Castle, Mallow.
- Nugent, Richard, M.R.I.A. 3, Coleshill-street, Eaton-square, London.
- O.
- O'Brien, Rev. Francis, P.P. Cappoquin.
- O'Brien, Robert Vere. Old Church, Limerick.
- O'Brien, William, LL.D. Aylesbury House, Sydney-parade, Merriam, Dublin.
- O'Carroll, Frederick John, M.A., Barrister-at-law. 67, Lower Leeson-street, Dublin.
- O'Connor, Rev. Daniel, P.P. Bloomfield, Emyvale, Co. Monaghan.
- O'Connor Don, The, D.L., M.R.I.A., Clonalis, Castlereagh.
- O'Donohue, Rev. Denis, P.P. St. Brendan's, Ardfer, Tralee.
- O'Donovan, The. Lisard, Skibbereen.
- O'Farrell, Right Rev. Michael, Bishop of Trenton, New Jersey, U.S.
- O'Gorman, Thomas. Rath Gorman, Park-avenue, Sandymount, Dublin.
- O'Hanlon, Rev. John, P.P., M.R.I.A. 3, Leahy's-terrace, Sandymount, Dublin.
- O'Keefe, William. Towerville, Blackrock, Cork.
- O'Kelly, William. Claremorris.
- O'Leary, Patrick. Main-street, Graigue-na-managh.
- O'Leary, Denis A. Kilbolane Cottage, Charleville, Co. Cork.
- O'Loughlin, John. Somerset House, London.
- O'Neill, Right Hon. Lord. Tullymore, Broughshane.
- O'Neill, Rev. Patrick, Canon. Clontarf, Dublin.
- O'Neill, William J., C.E., Lurgan.
- O'Reilly, Thomas. Patrick-street, Kilkenny.
- O'Riordan, Timothy. Ringsend School, Dublin.
- O'Rourke, Ven. Archdeacon Terence. Collooney.
- Orr, Cecil, Archt. Woodford, Armagh.
- Ormonde, Most Hon. the Marquis of. Kilkenny Castle, Kilkenny.
- O'Shee, Nicholas Power, D.L. Gardenmorres, Kilmacthomas, Co. Waterford.
- O'Shea, E. Callan.
- Owen, William, J.P. Blesinton, Co. Wicklow.
- P.
- Palmer, Mrs. Reeves. Carrig, Cork.
- Patman, Rev. P. O'C. Newtown Crommelin.
- Patterson, William H., M.R.I.A. Garanard, Strandtown, Belfast.
- Peel, J. E., Armagh.

Pender, Mrs. 18, Arlington-street, London, S.W.
 Perceval, Cecil H. S. Hanbury, Bristol.
 Percival, J. J. Slaney View, Wexford.
 Phillips, J. James. 11, Corn Market, Belfast.
 Pigott, Joseph. Marlboro'-street, Cork.
 Pitt-Rivers, General, F.R.S., F.S.A. 4, Grosvenor-Gardens, London, S.W.
 Power, Rev. George B. Kilfane Glebe, Thomastown.
 Power, L. J. High-street, Kilkenny.
 Power, Rev. John, R.C.C. Solohead, Tipperary.
 Power, Patrick, St. John's College, Waterford.
 Prendergast, John P., Barrister-at-Law, 127, Strand-road, Sandymount, Dublin.
 Prendergast, Michael. 3, Barron-Strand-street, Waterford.
 Purcell, Rev. Canon A. D. St. Mary's, Holly-place, Hampstead, London.
 Pyne, Rev. John, R.C.C. Ballygar, Ballynasloe.

Q.

QUEEN VICTORIA, Her Majesty, Private Library. Buckingham Palace, London.
 Queen's College Library. Belfast.
 Queen's College Library. Cork.
 Quinlan, John. Clonkerdon, Cappoquin.

R.

Raphael, George. Galgorm House, Ballymena.
 Rathdonnell, Dowager Lady. Drumcar, Dunleer.
 Raymond, Philip. Mitchelstown, Co. Cork.
 Redmond, Gabriel O'C. F., L.R.C.S.I., Cappoquin.
 Reeves, the Very Rev. William, D.D., LL.D., M.B., M.R.I.A., Dean of Armagh. The Rectory, Tynan.
 Rice, Captain R. J., J.P. Bushmount, Causeway, Tralee.
 Robinson, Rev. George, M.A. Beechhill, Armagh.
 Robinson, Col. Sir John, Bart., C.B., D.L. Rokeby Hall, Dunleer.
 Robinson, T. W. U. Fence House, Haughton le Spring, Durham.
 Roche, Patrick J. Woodside, New Ross.
 Roche, Major Robert J. Knock Reigh, Adamstown, Co. Wexford.
 Rush, D. Carolan. Church-square, Monaghan.

Ryan, Edmond Fitzgerald, R.M. Alma, Wexford.
 Rylands, Thomas Glazebrook, F.S.A. Highfields, Thelwall, Warrington.

S.

Science and Art Department. South Kensington, London.
 Scott, Rev. Charles. St. Paul's Parsonage, Antrim-road, Belfast.
 Scott, Rev. J. Handcock, M.A. Seirkyran Glebe, Parsonstown.
 Skene, W. Forbes. 20, Inverleith-row, Edinburgh.
 Smeeth, Rowland, Queen's College, Belfast.
 Smith, Aquilla, M.D., F.K.Q.C.P.I. M.R.I.A. 121, Lower Baggot-street, Dublin.
 Smyth, E. Skeffington R., D.L. Mount-henry, Portllington.
 Smyth, Thomas. 33, Castle-street, Belfast.
 Sotheran, Messrs. H. and Co. 136, Strand, London, W.C.
 St. George, Dr. Seymour-street, Lisburn.
 Staples, Robert, D.L. Dunmore, Durrow, Queen's County.
 Stawell, Col. J. Alcock, J.P. Kilbrittain Castle, Bandon.
 Stephens, Abraham, J.P. Ballystraw House, Duncannon, Waterford.
 Stephens, George, F.S.A., Professor of Old English and of the English Language in the University of Copenhagen. Denmark.
 Stopford, Rev. Arthur Fanshawe, M.A. Hamerton, Huntingdon.
 Stuart, H. Villiers, D.L., M.P. Dro-managh, Cappoquin.
 Sutherland, George. Springfield, Dalkey, Co. Dublin.
 Swanston, William, F.G.S. 16, Clifton-village-avenue, Belfast.
 Sweeny, Martin. 40, New Road, Galway.

T.

Tasmania, Public Library of, c. o. Messrs. Wheatley & Co. 10 Queen-street, London, E. C.
 Thimm, Franz. 24, Brook-street, Grosvenor-square, London, W.
 Torney, T. C. S. Airfield, Claremont-road, Dublin.
 Traill, W. Anthony, M.A. Eng. Port-rush.

Trench, the Most Rev. Richard Chevenix, D.D., M.R.I.A., Archbishop of Dublin. The Palace, St. Stephen's-green, Dublin.

Trench, Thomas F. Cooke, J.P. Millicent, Naas.

Turner, Rev. John, Principal of the Dundalk Institution. Dundalk.

Tyndall, Prof. John, F.R.S. Royal Institution of Great Britain, Albemarle-street, London, W.

U.

Utting, R. B. 6, Southcote-road, Brecknock-road, London, N.

V.

Vaux, W. S. W., M.A., F.R.S. Bodleian Library, Oxford.

Victoria Public Library. Agent-general for Victoria, 8, Victoria Chambers, Victoria-street, London.

Vigors, Col. Philip Doyne. Malcomville, Bagnalstown.

Vinecomb, John. 6, Mount Charles, Belfast.

W.

Walsh, Right Rev. William Pakenham, D.D., Bishop of Ossory, Ferns and Leighlin. The Palace, Kilkenny.

Ward, Francis D., M.R.I.A. Clonaver, Strandtown, Belfast.

Warren, Michael. Main-street, Killarney.

Watters, Patrick, M.A. Patrick-street, Kilkenny.

Waveney, Lord. 7, Audley-square, London, W.; and The Castle, Ballymena, Co. Antrim.

Webb, Alfred. 74, Middle Abbey-street, Dublin.

Weldon, Rev. Canon. Garnavilla, Glin, Co. Limerick.

White, John Davis, Solicitor. Cashel.

White, Captain J. Grove, 57th Regiment. Kilbyrne, Doneraile.

White, John N. Rocklands, Waterford.

White, Rev. Patrick, P.P. Belmont, Miltown-Malbaw.

Williams, Edward Wilmot, J.P. Her-ringston, Dorchester, Dorset.

Williams, Mrs. Parkside, Wimbledon.

Wilson, Andrew. Coventry Park, Street-ham, Surrey.

Wilson, Samuel. The Woodlands, Ath-lone.

Windisch, Professor Dr. Ernst. Leipzig.

Wise, Thomas A., M.D., F.R.C.P.E., J.P., F.S.A. Scot. Inchrye Abbey, Newburgh, Fife, N.B.

Wolseley, W. C. Ballymena.

Woods, Cecil Crawford. Chiplee House, Blackrock, Cork.

Y.

York, Rev. P. A., P.P. The Presbytery, St. Laurence O'Toole, Dublin.

Young, Andrew Knight, J.P. The Terrace, Monaghan.

Young, George. Ballymena.

Young, R., C.E. Rath Varna, Antrim-road, Belfast.

Young, W. A., J.P. Kintullagh, Ballymena.

N.B.—The Fellows and Members of the Association are earnestly requested to communicate to the Honorary General Secretaries changes of address, or other corrections in the foregoing lists which may be needed.

GENERAL RULES
OF THE
Royal Historical and Archæological Association
OF IRELAND,

As amended at the Annual General Meeting of 1870.

1. The Royal Historical and Archæological Association of Ireland is instituted to preserve, examine, and illustrate all Ancient Monuments of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland.

2. The Association shall consist of Fellows and Members. All the Original or Founding Members, as enumerated in the Report read at the Annual General Meeting of January, 1869, are hereby constituted Fellows of the Association without any additional payment, or the form of election. For the future all Fellows to be elective; each to pay, on election, an Entrance Fee of £2, and an Annual Subscription of £1. Those Members who shall pay £1 per annum may, on payment of the Entrance Fee, be elected Fellows. The Members shall be elective, and shall pay 10s. per annum without any Entrance Fee. All subscriptions shall be payable in advance, on the first day of January in each year, or on election, and may be compounded for by the payment of £10.

3. The Fellows shall be entitled to receive the Quarterly "Journal" and "Annual Volume" of the Association. The Members shall be entitled to receive the "Journal," and may obtain the "Annual Volume" on payment of 10s. additional.

4. The Fellows of the Association who are not in arrear shall alone have the privilege of voting in cases where the Ballot is called for.

5. The permanent Honorary Officers of the Association shall consist of a Patron in Chief, Patrons, President, and Vice-Presidents, two General Secretaries, Treasurer, Curator, and Provincial Secretaries. All Lieutenants of Counties to be Patrons, *ex officio*, on election. The existing Officers to continue, and vacancies to be filled up as they occur.

6. Local Secretaries shall be obtained throughout the country, who shall be requested to inform the Association of all Antiquarian Remains discovered in their districts, to investigate Local History and Traditions, and to give notice of all injury likely to be inflicted on Monuments of Antiquity, in order that the influence of the Association may be exerted to preserve them.

7. A Committee of Twelve (exclusive of the Patrons, President, and Vice-President, Treasurer, and General Secretaries, who shall be *ex officio* Members of the Committee),

shall be elected at the Annual General Meeting held in the January of each year, for the transaction of the ordinary business of the Association; such Committee to meet, if necessary, on the last Wednesday of each month, and at such other times as may be deemed advisable.

8. The Association shall meet on the first Wednesday of January, April, July, and October, when Papers and Correspondence on Historical and Archæological subjects shall be read, and objects of Antiquarian interest exhibited.

9. The Transactions of the several Meetings, forming a quarterly "Journal," shall be printed and supplied to all Fellows and Members not in arrear. If the funds of the Association permit, an "Annual Volume" shall also be printed, and supplied to all Fellows, and to such Members as shall subscribe specially for it.

10. All matter concerned with the Religious and Political Differences which may exist in our country shall be excluded from the Papers to be read and the Discussions held at those Meetings; such matter being foreign to the objects of this Association, and calculated to disturb the harmony which is essential to its success.

11. It shall be the duty of the Committee to revise all Papers which are to be read to the Association, to ascertain that they are in all respects unobjectionable, and, in particular, that they are in accordance with the preceding rule.

12. The Accounts of the Association shall be audited at the second General Meeting in each year.

13. The sums paid by Life Members, and the Entrance Fees of Fellows, shall be invested in the name of two Trustees, to be elected by the Fellows, in whom shall be vested all the property of the Association, and who shall pay over the interest of all invested moneys to the Treasurer. In case of a vacancy in the Trustees occurring, a new Trustee shall be elected with as little delay as possible.

14. These rules shall not be altered or amended, except at an Annual General Meeting of the Association, and after three months' notice.

PROCEEDINGS AND PAPERS.

AT the QUARTERLY (LEINSTER) MEETING, held (by permission) in the Theatre of the Royal Dublin Society, on Thursday, April the 2nd, 1885 ;

HIS GRACE THE DUKE OF LEINSTER, K.G., President of the Association, in the Chair ;

The following Member was admitted Fellow of the Association :—

Andrew Knight Young, J.P., The Terrace, Monaghan.

The following Members were elected :—

The Right Rev. Abraham Brownrigg, D.D., Bishop of Ossory, St. Kieran's College, Kilkenny ; Sir Herbert Eustace Maxwell, Bart., M.P., Monreith, Whauphill, Wigtonshire ; Joseph H. Moore, C.E., Athlumney Lodge, Navan ; Rev. Canon Lloyd, Clonlea Vicarage, Kilkishen, Co. Clare ; James A. Mahony, Ramelton, Co. Donegal ; Rev. E. A. Cooke, Kilnasoolagh Glebe, Newmarket-on-Fergus ; the Venerable Archdeacon O'Rourke, P.P., Collooney, Co. Sligo ; John Mathewson, Queen-street, Londonderry ; the Rev. Narcissus Grey Batt, A.M., Rathmullen, and Abbot's Norton Vicarage, Evesham ; and Henry F. Baker, Willow Lodge, Booterstown-avenue, Co. Dublin.

The Treasurer submitted the audited Accounts of the Association for the year ending December 31, 1884, as follows :—

		C H A R G E.		
1884.			£	s. d.
Jan. 1.	To balance in Treasurer's hands,	. . .	211	12 1
Dec. 31.	„ Annual Subscriptions,	. . .	253	17 0
	„ Cash by sale of "Journal" and "Annual Volume,"	. . .	21	2 1
	„ Dividend on New Three per cent. Government Stock, less Income Tax,	. . .	11	3 4
			<hr/>	
			£497 14 6	

		D I S C H A R G E.		
1884.			£	s. d.
Dec. 31.	By Postages of Correspondence and Book Parcels,		15	0 4
	„ Printing of "Journal" for October, 1883, and January and April, 1884,	. . .	89	2 9
	„ Postages of "Journal,"	. . .	11	4 9
	„ Illustrations and Engravings for "Journal,"		101	4 6
	„ General Printing and Stationery,	. . .	18	17 11
	„ Expenses of Quarterly Meetings and Sundries,	. . .	16	13 1
	„ Purchase of Books and Scarce Numbers of "Journal,"	. . .	2	7 0
	„ Rents and Insurance,	. . .	21	17 3
	„ Collection of Subscriptions,	. . .	22	19 6
	„ Editing "Journal,"	. . .	25	0 0
	„ Balance in Treasurer's hands,	. . .	173	7 5
			<hr/>	
			£497 14 6	

We have audited these Accounts and find them correct, there being a Balance in Treasurer's hands of £173 7s. 5d.

JAMES G. ROBERTSON, } *Auditors.*
JOHN BLAIR BROWN, }

It was proposed by Lord James Wandesford Butler, and unanimously resolved—That an address of welcome be presented to their Royal Highnesses the Prince

and Princess of Wales on occasion of their approaching visit to Ireland; and that His Grace the Duke of Leinster, President of the Association, be requested to present the Address, which was as follows:—

“TO HIS ROYAL HIGHNESS ALBERT EDWARD PRINCE OF WALES.

“The President, Fellows, and Members of the Royal Historical and Archæological Association of Ireland offer you their heartiest congratulations on this your welcome visit to Ireland with your Royal Highness's Consort and eldest son.

“We are ever grateful to Her Gracious Majesty the Queen for deigning to give this Association her Letter of Incorporation by the name of the ‘Royal Historical and Archæological Association of Ireland,’ and to your Royal Highness for becoming its first Patron.

“We are proud that your Royal Highness takes an interest in the Archæology of Ireland.

(Signed),

“LEINSTER.

“President of the Royal Historical and Archæological Association of Ireland.”

W. F. Wakeman, Fellow, and Hon. Local Secretary for the counties of Dublin and Wicklow, read the following Notice of the Architectural Peculiarities of some ancient Churches in the county of Sligo:—

Any ecclesiological antiquary who would take up, link by link, the chain of style which connects our mediæval churches with the primitive Christian temples so frequently met with in Ireland, will find an instructive subject of study when considering the peculiar features of three historic edifices situate in the county of Sligo, viz., the churches of Kilaspugbrone, Ballysadare, and Aghanagh.

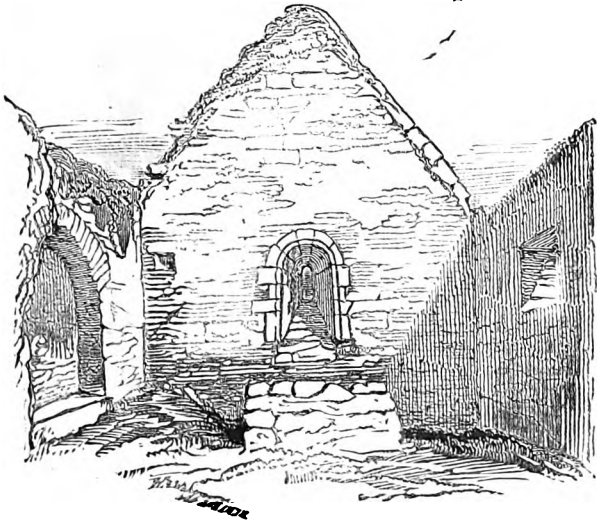
That in the designing of doorways and other apses our early church builders bore in mind a style which had existed in Ireland from time immemorial in cahir, cashel, dun, carn, cloughawn, &c., is a fact very patent to any archæologist who may glance beyond the line of actually historic work as found in this country. It is, indeed, universally admitted amongst architectural antiquaries that with us the flat-headed doorway, with inclining jambs, is characteristic alike of pagan and of primitive Christian design; and it is equally conceded that for many ages this form of ope, whether in doorway or window, continued to be constructed by builders of stone churches and other ecclesiastical edifices. At first, with doorways of this kind, and the structures to which they belonged (I speak now of works of the Christian period), very little mortar or cement of any kind appears to have been used. In the earlier examples the stones are usually of great size, rough and unhewn. As time advanced more attention was paid to regularity in the masonry—the stones are laid in courses more or less even; many of them are

roughly dressed, and there is evidence of lime mortar having been used in the external and internal wall-facings; while the interior, generally more or less rubble, was strengthened by liquid cement, amongst the remains of which small portions of the bones of mammals, or of sea shells, wholly or partially pulverized, may at times be discovered.

Many of the foregoing remarks may be said to apply equally to the construction of the doorways and the fabric of a large number of our celebrated round towers, not a single example of the latter being, like acknowledged pagan or pre-Christian edifices found in Ireland, uncemented. There can be no question whatever amongst those who would compare the architectural features of our round towers and early churches one with another that they belong to the same style, and are often contemporaneous. The doorway of the towers is almost invariably found to have been placed at a considerable distance above the level of the adjoining ground. This was no doubt a precaution for security and defence; and indeed a like arrangement may be seen in several of our mediæval castles, as at Athenry, and in a very interesting fortalice, by which the passage from the mainland to Lady's Island, county Wexford, was defended. The same idea was adopted in the construction of the modern Martello towers, by which the coast of Ireland was supposed to be secured against the possibility of a successful foreign invasion. Not every community of the ancient Irish Church could undertake the cost of erecting a *cloightheach*, as the round tower belfry was formerly called—that is, in English, "bell-house," from the Celtic words "clog," a bell, and "teach," a house. In some instances it would seem that the *teampul*, *cill*, or church itself, was so constructed as to afford a degree of security against sudden predatory attack. The Sligo churches under notice present at least one feature in common with the great majority of our ecclesiastical round towers. I allude to the form and position of their original doorways respectively. Kilaspugbrone and Aghanagh are recorded to have been founded by St. Patrick himself, and must, therefore, have been originally erected some time before the close of the fifth century. Ballysadare, of which establishment St. Fechin was patron, must be regarded as more than a century later, the saint having died of the *buidhe chonnaile*, or great yellow plague, by which Ireland was devastated in A.D. 664.

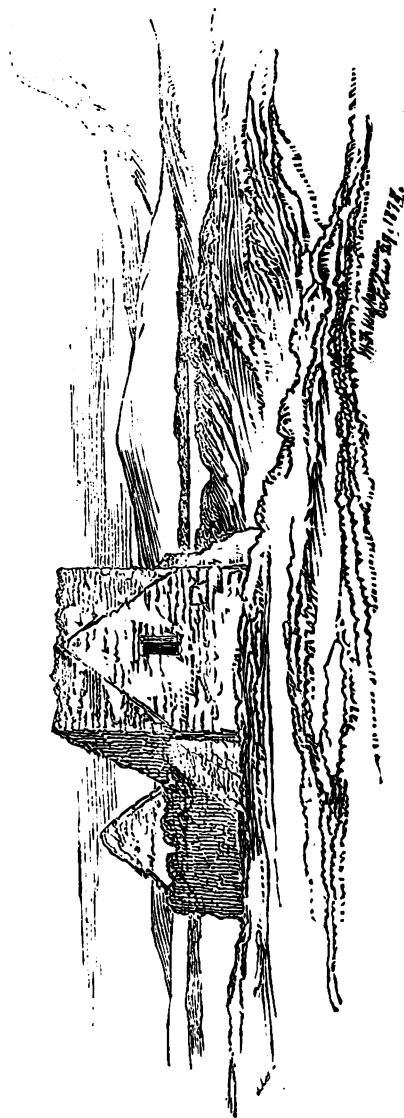
It is not in the least degree probable that any portion of the structures erected at Kilaspugbrone or Aghanagh by St. Patrick remains, at least above ground. No doubt the churches at the localities named may, in the course of centuries, have been even more than once rebuilt. It should be remarked, however, that the existing remains, in plan and style of masonry, present indications of very considerable antiquity. Their general character is that of churches which there is reason to believe were erected anterior to the eleventh century—how far anterior it is extremely difficult to determine—and which are not unfrequently accompanied by the round tower belfry. In plan they present a simple oblong quadrangle; and each appears to have been furnished at first with but one window, which was placed in the eastern end. Their original doorways are flat-headed, and occupy an elevated position in the centre of the western gable. Now the striking peculiarity of these churches, as well as that of Ballysadare, consists in this elevation of their primitive doorways, and in the fact of one of their side walls having, at some period long sub-

sequent to the erection of the present remaining structures, been pierced for the insertion of round-headed entrances of a character which cannot be considered older than the close of the twelfth century, and are most probably somewhat later. We have thus some clue to the period when the characteristically Celtic flat-headed doorway, with inclined jambs, went out of fashion with the Irish, and was succeeded by a completely new style of design, in which the opening was surmounted by semi-circular arches of cut stone, with a reveal and vertical sides. The south side doorway of Kilaspugbrone no longer exists; but it has been figured by Petrie in his work on the "Round Towers," where its measurements are given as follows: height, 6 ft.; width, 3 ft. 6 in. At the date of the insertion of this doorway further alterations would seem to have been made in the fabric of the church; amongst others, what appears to be a pointed recess for sedilia has been fashioned in the thickness of the northern wall, at a little distance from the eastern gable, and nearly facing the ancient altar of stone which still remains.—(See illustration below). The eastern window, it will be observed, is extremely elegant in style, and in its mouldings and inclined sides very closely resembles the door-

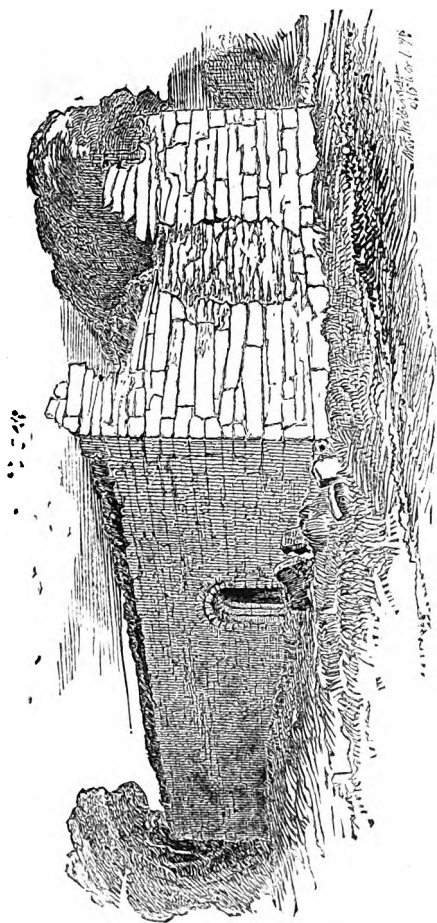


Interior of Kilaspugbrone Church, showing the Altar, Eastern Window, and Arch for Sedilia.

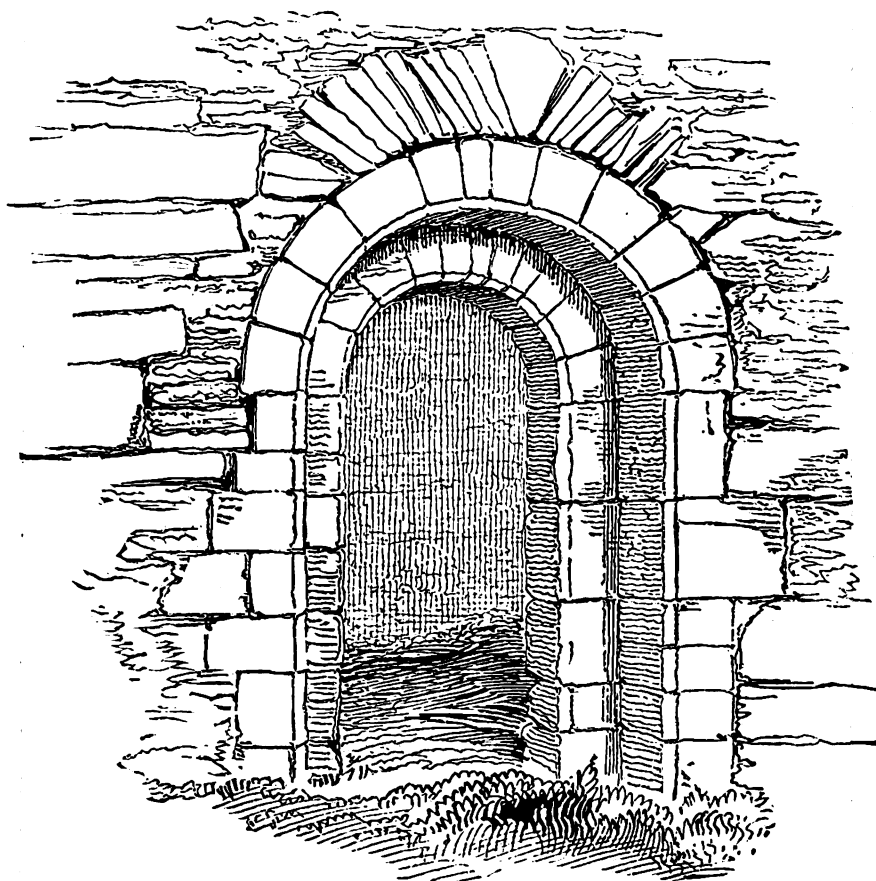
ways of some of our round tower belfries. The masonry surmounting the slopes of the western gable was probably built as a screen for the roof of the church from prevailing winds, which along the Atlantic coasts are often highly destructive.—(See sketch on next page.) The primitive doorway, like that of Ballysadare, presently to be noticed, measures about 4 ft. 4 in. in height, by about 2 ft. in breadth at the sill, the breadth at the lintel being somewhat less. These dimensions



Kilaspugbrone Church, from the north-west.



Aghanagh Church, from the north-west.



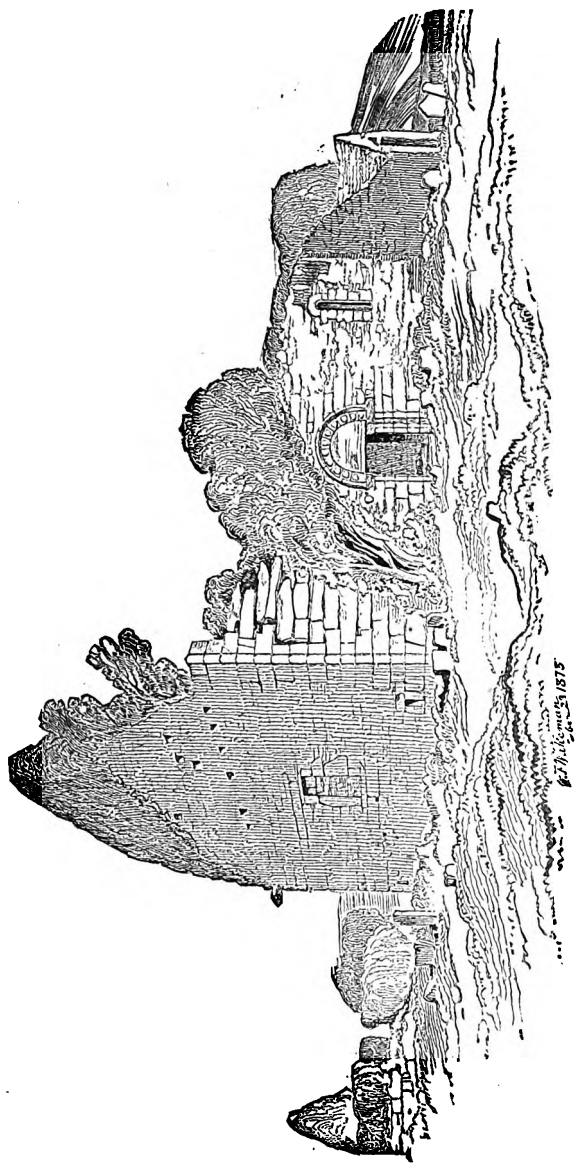
Doorway inserted in the North Side-wall of Aghanagh Church. Drawn from the exterior.

are about the same as those of the doorway of the round tower of Antrim.

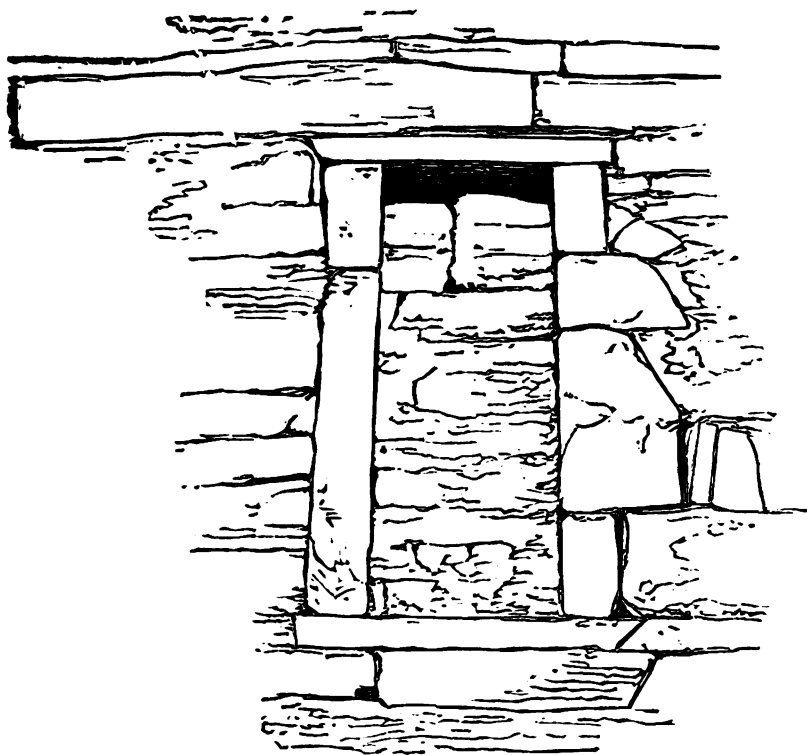
It was while at Kilaspugbrone, visiting his friend Bronus, after whom the church is called, that St. Patrick, then an aged man, dropped one of his teeth. This relic appears for many ages to have been regarded as very sacred, and was enclosed in a casket known as the *Fiachal Phadrig*, or "Shrine of St. Patrick's Tooth." The case or shrine, from an inscription which it bears, appears to have been made at the cost of Thomas de Bramichen, or Bermingham, who was lord of Athenry, county Galway, sometime in the fourteenth century. Through the liberality of the late Dr. Stokes, it now forms one of the objects of high interest preserved in the "Strong Room" of the Royal Irish Academy.

This church, the *Each-aineach* of the Tripartite Life of St. Patrick, is stated to have been a foundation of our national saint for the use of his disciple, Bishop Manius. Of its history I shall have now little to communicate; but a few remarks on the subject of the character of its architecture will here, perhaps, find a fitting place. Like the kindred establishment just noticed, Aghanagh in plan is an oblong quadrangle with remains of an elevated western doorway. A double-arched entrance (see sketch facing this page), evidently a later insertion, has been broken through its northern side-wall. The eastern gable no longer remains. In the south side-wall is a long, slight, lancet window (also plainly a comparatively modern insertion), the pointed head of which on the exterior is carved out of a single stone. The masonry is very excellent, and of a kind often found in early, but not in our earliest, churches. The stones are very large, and are laid in courses more or less regular. Unfortunately the lintel and jambs of the original doorway have been removed (see view from the north-west, on p. 47): probably the stones were required as building material for the construction of its successor in the side wall. The latter feature remains quite perfect, and is in form so like the drawing preserved by Petrie of the doorway which was inserted in the southern wall of Kilaspugbrone, that an outline of the one might well answer for that of the other. Its dimensions are here given:—height of outer arch, 7 ft. 9 in.; breadth of outer ope, 4 ft. 10 in.; inner arch, 7 ft. high; breadth of ope, 3 ft. 4 in.; breadth of jambs, 8 in.; wall of church at doorway, 3 ft. 9 in. in thickness.

Easdara, now Ballysadare, is a beautifully situated village standing at a distance of about seven miles from Sligo. The name signifies the *Town of the Cataract of the Oak*. Here in the seventh century a church and monastery were founded by St. Fechin. This establishment figures considerably in the history of Sligo, and a large portion of its principal church still remains. The church (see south-western view, on next page) measures externally 70 ft. in length, by 33 ft. in breadth. It appears to have suffered violence from time to time, and its walls in places bear evidence of having been repaired, altered, or rebuilt at various periods. The oldest portion of the fabric is probably of the time of St. Fechin. This consists of nearly the whole of the western gable and some yards of the adjoining northern wall. Nearly the whole of the south side-wall has evidently been rebuilt, or at least remodelled, and within it, at a distance of eighteen feet from the western gable, has been inserted a doorway in the Irish Romanesque style of architecture. The original doorway still remains in the western gable. It is square-



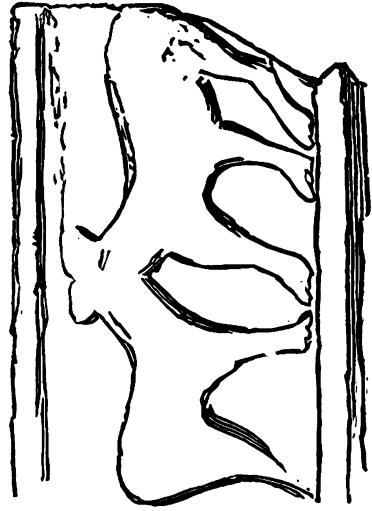
South-western View of the old Church of Ballysadare.



Original Doorway, now built up, in the Western Gable of Ballysadare Church.



Irish Romanesque Doorway inserted in the South Side-wall of Ballysadare Church.



Capitals on South Side Doorway of Ballysadare Church.

headed, has inclined jambs, and is placed at a distance of about five feet above the present ground level. That this church was used as a kind of fortress, or place of strength, there is abundant evidence in our Annals.

We read that, in 1199, a battle was fought at Ballysadare between Hugh O'Neill, O'Heigny Prince of Fermanagh, and the men of the north on the one side, and Cathal Caragh O'Connor, William Burke, &c., on the other. On this occasion the northerners were defeated, and many of them slain; and O'Neill was detained a close prisoner in the church of Ballysadare until he made peace and gave hostages to Cathal Caragh. Again, we read that, in 1261, the Birminghams profaned the church of Ballysadare (*Tempul mor Fechin, in Easdarra*), slew Cathal O'Hara and five other Derry men within its walls, and carried away as booty some sacred objects belonging to it. This outrage was avenged the same year by Donnell O'Hara, who conducted an expedition against the Birminghams, or clan Feorais, and slew Sefin Birmingham, who had on his head at the time of death the bell, or bell-cover, taken from the church of Ballysadare, thinking doubtless that the sight of this object would alarm the conscience and arrest the arm of O'Hara.

The south doorway is very remarkable in the possession of a tympanum, consisting of a large thick flagstone devoid of ornamentation. A doorway of this class occurs in the church of Kilmalkedar, county Kerry, and in Cormac's Chapel, county Tipperary, both structures dating from the twelfth century. There are eleven carved human heads standing in bold relief from the lower arch, and at each side of the doorway is another head, thirteen in all, supposed possibly to represent the Saviour and the twelve Apostles (see sketch, p. 52). There is no sign of interlacing, or other patterns on the sides of this ope; but two of the capitals are sculptured with figures of monsters, which are represented as devouring a human head (see enlarged sketches on p. 53). Similar designs appear amongst the sculptures at Glendalough. Their meaning has not yet been explained.

The north-western angle of the church is quite plain, and, as shown in the etching, is surmounted by one of those mysterious corbel-like stones which we find similarly placed in some of our most ancient churches. The opposite angle has been rounded off into a semi-cylindrical pillar, and is probably coeval with the side doorway. The remaining windows, which are in the south side-wall, are all narrow and round-headed; they are, no doubt, coeval with the southern doorway. It is interesting to compare this beautiful doorway with its older companion, now built up, in the western gable. Its inclined sides, trabeated head, and style of masonry, would not be out of place in the doorway of a round tower (see drawing on p. 51). Probably it would have been better for the holders of the church against their enemies had the latter remained the only entrance.

I must at present close my remarks upon this most interesting edifice, which, by-the-by, has already been admirably described by Dr. O'Rourke, in his most valuable publication entitled "Ballysadare and Kilvarnet."

Dr. Aquilla Smith, M.R.I.A., read the following answer to the question "Was Ecclesiastical Money Coined at Clonmacnoise¹, A.D. 1170?"

This question has been suggested by a quotation from Mageoghegan's translation of the "Annals of Clonmacnoise," in Dr. Petrie's 'Disquisition' on Bracteate Coins found in the Round Tower at Kildare; and it also includes the consideration of Dr. Petrie's conjecture that "the bracteate *pinginns*² found at Kildare were ecclesiastical coins minted there."

Dr. Petrie says: "I am also of opinion that those rude pieces without legends, whether *screpalls* or *pinginns*, were very probably for the most part, if not wholly, ecclesiastical, their types having usually a religious character, and being most commonly found in the localities of ancient ecclesiastical establishments" (p. 228).

In the "Annals of the Four Masters," at the year 1031, distinct mention is made of the *pinginn* as being at that time in circulation in Armagh, where "A *shesheagh* (measure) of oaten grain" was sold "for one *pinginn*," or "seven-grained piece;" and in a very ancient glossary, in the Library of Trinity College, Dublin, and also in several copies of Cormac's Glossary, written in the ninth century, there is the explanation of "*Pinginn*, quasi *pan-ung*, i.e. part of an ounce; or *benn-ing*, i.e. it wants *benns* (points), i.e. [it is] *round*."⁴ On this explanation Dr. Petrie remarks: "If it be considered that the application of the word *penning* to a coin amongst the Saxons must have been familiar to Cormac, it will be obvious that he could hardly have explained the meaning of the word in this manner, if he did not intend to intimate that it was applied to a coin minted by the Irish also; nor would he have given such derivations for it, if he supposed it had its origin amongst the Danes in Ireland."

Cormac may have been familiar with the Saxon penny, which was the twentieth part of an ounce, and was round, because coins of Alfred, A.D. 872-901, have been found at Armagh, and hoards of his immediate successors, Eadweard the Elder, and Ethelstan, have been frequently found in Ireland.⁵

I am unable to see any evidence that Cormac's intimation is applicable to a coin minted by the Irish; but if the explanation of the *pinginn* was written in the ninth century, how could it be supposed that the word originated with the Danes, while Dr. Petrie asserts, "certain it is that the earliest ascertained Danish money, minted in Ireland, is that of the brother of Godfrid, Sitric III., 989" (p. 223).

In confirmation of this decided opinion I may quote the conclusion of my Essay, "When was Money first coined in Ireland?" "No satisfactory evidence has yet been produced that money was coined in Ireland before the authority of the Danish or Scandinavian kings was established,

¹ Cluain-Mac-Nois, the "Retreat of the sons of the Nobles," is situated on the east bank of the Shannon, between Athlone and Shannon-bridge, in the King's County: in the earlier periods of Irish ecclesiastical history it was distinguished by the number of its religious establishments and its schools: in 1201 it was completely sacked by the English invaders,

and in 1568 it was united to the See of Meath.

² All the words in italics are quotations.

³ "On the Origin and Uses of the Round Towers of Ireland." *Trans. R. I. Academy*, 4to, 1845, vol. xx., p. 229.

⁴ Petrie, p. 221.

⁵ Num. Chron., vol. ii., 3rd Series, p. 103; and vol. v., 3rd Series, p. 128.

and if my objections to Mr. Lindsay's appropriation of certain coins to Ifars I. [A.D. 870-872], and to Aulaf IV. be admitted to be well founded, the chronological series of the Hiberno-Danish coins will commence with Sihtric III., King of Dublin, who was contemporary with Aethelred II., sole monarch of Saxon England."¹

Dr. Petrie, in support of his opinion respecting ecclesiastical coins, refers to the "curious hoard of coins found at Glendalough in 1639, of which Sir James Ware published a few examples," and he also notices, as another remarkable instance of the discovery of coins at a celebrated religious establishment, "the '*minores denarii*, quasi oboli'—most probably the bracteate pennies, found near Kilcullen [county of Kildare] in 1305, of which mention is made in an Exchequer record of 33 Edward I." See Harris's *Ware*, vol. ii., p. 206, quoted by Petrie, p. 228.

Relying on these records, he observes: "If these arguments have any weight, it will not perhaps be an improbable conjecture that the bracteate *pinginns*, or *pennings*, found at Kildare, were ecclesiastical coins minted there" (p. 229).

In connexion with this conjecture he quotes "Annals of the Four Masters:" "At the year 962, where it is stated that a vast number of the seniors and ecclesiastics of Kildare had been made captives by the Danes, it is added that they were redeemed by Niall O'Heruillbh, with his own money" (p. 229). He also gives the Irish text from the "Annals of Ulster," A.D. 963, together with Dr. O'Connor's translation in Latin, and observes that it is not strictly correct, for the Irish words which he renders *pretio argenti, eodem tempore*, should be expressed by *propriis pecuniis*, and it is so rendered by Colgan in his translation of the record of this transaction given in the "Annals of the Four Masters." *Trias Thaum.*, p. 630 (p. 229).

I subjoin the translation by the eminent Irish Scholar, Dr. O'Donovan—

"A.D. 962. Cill-dara was plundered by the foreigners, and a great number of seniors and ecclesiastics were taken prisoners there; but Niall Uah-Eruillbh ransomed them."

The conclusion of Dr. Petrie's inquiry is—

"Whether the money here referred to was minted at Kildare or not, it is certain that ecclesiastical money was in use in Ireland at a later period, as it is stated in Mageoghegan's translation of the "Annals of Clonmacnoise" that money was coined there in the year 1170" (p. 229).

Dr. Petrie's reference to "money" in the extract from the "Four Masters," and his statement that Niall redeemed the seniors and ecclesiastics of Kildare, "with his own money," together with his preference of Colgan's "*propriis pecuniis*" to Dr. O'Connor's "*pretio argenti*," indicate his belief that bracteates were minted in 962, whether "at Kildare or not."

When a doubt occurred to him respecting the meaning of the translations of Dr. O'Connor, and of Colgan, it appears strange that he did not refer to O'Donovan, whose valuable assistance, "as a most competent Irish scholar" (p. 118), he has duly acknowledged on many occasions. See index to Essay on Round Towers.

Dr. Petrie says the captives at Kildare were "redeemed" by Niall, and O'Donovan says he "ransomed" them; the true meaning of which

¹ Num. Chron., vol. ii., Third Series, p. 318.

is, that he accomplished his purpose not "with his own money" or bracteates minted by him at Kildare or elsewhere, but from his own resources, and that if the price or ransom for "a great number of seniors and ecclesiastics" was, according to Dr. O'Connor, paid in silver, it would amount to many ounces of rings or ingots—a mode of payment which Dr. Petrie, "is far from denying was continued in Ireland even to the close of the twelfth century" (p. 212). He has not adduced any satisfactory evidence that "the rude pieces without legends" were for the most part or wholly ecclesiastical, or that they were minted at Glendalough, Kilcullen, or Kildare, but his quotation from Mageoghegan has suggested the question, Was money coined at Clonmacnoise A.D. 1170? The ecclesiastical and religious characters of the types, of which Dr. Petrie has not given any description, will be presently considered; and as to bracteates being "most commonly found in the localities of ancient ecclesiastical establishments" (p. 228), his statement is not satisfactory.

The coins published by Ware were found "prope Glendelacham, in agro Wickloensi," and Harris in his edition of Ware¹ describes the hoard discovered in the county of Kildare in 1305 as "pence and halfpence of an ancient and unknown stamp found in a field near *Kilcolyn*," which Dr. Petrie asserts were "most probably bracteate pieces," and on these grounds he conjectures "that the bracteate *pinginns* or *pennings*, found at Kildare, were ecclesiastical coins minted there" (p. 229).

Mr. Lindesay, in Appendix vii. to his "View of the Coinage of Ireland," gives an account of many hoards of coins found in Ireland, not one of which was discovered in the locality of an ancient ecclesiastical establishment. The only authentic account of the finding of bracteates in or near an ecclesiastical building is, of "five or six ancient coins" discovered under the original floor of the Round Tower at Kildare: drawings of three of these unilateral bracteates, made by me at Dr. Petrie's request, are published in his Essay on the Origin and Uses of the Round Towers of Ireland (p. 209).

The six coins found at Glendalough, published by Ware, and reproduced by Simon,² pl. i., figs. 12 to 17, present some symbols of a 'religious character,' and also types which resemble coins of known age.

The long double cross on the reverse of three of them is usually admitted to be a symbol of Christianity; the Agnus Dei on two, and the word *CRUX*, in the angles of a short double cross on another, require special consideration.

I am indebted to the Hon. R. Marsham for permission to publish the coin which is represented in the annexed wood-cut.



This rare coin weighs 13·3 grains, which is of importance to know,

¹ Folio, 1764, vol. ii., p. 206.

² Essay on Irish Coins, 4°, 1749.

because Ware does not mention the weight of any of his coins, and it also serves as a guarantee for the fidelity of his wood-cut.

The Agnus Dei type was introduced in the coinage of France by Louis IX., or St. Louis, A.D. 1226 to 1270. The Mouton or Agnel D'or de Saint Louis, as it was called, is engraved in Le Blanc¹. It has on the obverse the legend '✠ Agnus Dei qui tollis peccata Mundi, miserere nobis,' and on the reverse 'Christus vincit, Christus regnat, Christus imperat;' some of the words contracted. This coin exemplifies the religious character of the type. A fact of more importance in the present inquiry is, that the type of the Agnus Dei exists on Saxon coins of Aethelred II.

Mr. Sainthill, in his account of 'Saxon and Anglo-Norman Coins, Plates xx. and xxi.,' gives the following description of a coin purchased by him in France:—²

AETHELRED II.

'No. 20 (pl. xxi). This singular coin has on one side the Holy Lamb, its head surrounded with a nimbus or glory, and a crucifix rising from its back: beneath the breast, AGNVS. On the other side of the coin is a bird with expanded wings, no doubt intended for the Dove or Holy Ghost.

Obv. ✠ AETHELRAED R—LORUM.

Rev. ✠ EALDRED O—ALDMES. Weight 21 grains.

The defects in the legends are owing to a portion of the coin being broken off.

Mr. Sainthill subjoins to his description of the coin the remarks of his friend Mr. Lindsay, who in his work on "The Coinage of the Heptarchy," p. 89, observes:—"Mealdmes. The discovery of the very singular coin of Ethelred, bearing the name of this place of mintage, furnishes us with unquestionable evidence that the word *Meald*, hitherto considered to denote *Maldon*, was often intended at least for *Malmesbury*; for, if we look to Ruding, pl. xxii., No. 13, we shall find that the Reverse exhibits the legend 'EALDRED MO MEALD,' the moneyer's name being the same as on this coin, which evidently exhibits also the name of the same mint, only at full length; the attribution of the coin, in Ruding and others, bearing the same word, to Maldon, was caused by the words *Maeldv* and *Maeldvne*, and which, no doubt, signify *Maldon*, appearing on other coins of the Anglo-Saxon monarchs.

"It may be however observed, that, where the mint is unquestionably Maldon, the word commences *Maeld*, whilst the coin in Ruding (No. 13) exhibits *Meald*, and this distinction may be used in classing the doubtful coins of these two places of mintage. The singular coin just noticed bears religious devices, perhaps alluding to circumstances or events of the time, and was probably struck at Malmesbury on occasion of the celebrated Conference of the Clergy, which assembled there in 977 for the purpose of discussing the question of the Celibacy of the Clergy."

¹ Traite Historique Des Monnies De France, 4to, 1690, p. 196.

² Olla Podrida. London, 8°, 1844, p. 214 (privately printed).

After an interval of nine years Mr. Sainthill gives an engraving of "a perfect specimen of the type," and the following description:—¹

"Obv. ✚ ÆTHELRÆD REX ANGLOR.

Rev. ✚ PYLFNOTH HAMTON (Southampton).

This coin is in the Royal collection at Stockholm. My specimen I purchased in France; so that we are indebted to the Continent for all that we know of this type, one of the most singular in the Saxon series."

The first letter of the moneyer's name on the coin is the Saxon w, and not the Roman p, as in the description; and Ruding, to whom this coin was unknown, gives the name of Wulfnoth in his list of Aethelred's moneyers.

Ware gives a wood-cut of another coin of the *Agnus Dei* type. On the reverse it has in the centre a dot in a small circle within a lozenge with curved sides, like that on a coin of Aethelred II. Ruding, also pl. xxii., fig. 1, and on a coin of his immediate successor Cnut, pl. xxiii., fig. 22. Another of Ware's coins has on the reverse the word *crvx*, in the angles of a short double cross, encircled by straight lines instead of a legend. The obverse presents not exactly the 'peculiarly Irish' head, according to Petrie (p. 227), but one with radiating lines and a double fillet; and, in place of a legend, some letters and straight lines which are unintelligible.

This type resembles the first Dublin coinage of Sihtric III. (see Lindsay, pl. i.); but the double fillet is more like a Saxon coin of Aethelred II. (Hawkins, 204).

Aethelred's piety is indicated by the symbols on his coins: the *Agnus Dei* and the Dove; the word *crvx*, in the angles of a short double cross; the open hand of Providence, between the Greek letters *α* and *ω*, descending from a cloud; and the hand of benediction, with the third and fourth fingers bent on the palm, descending from a cloud, but without the Greek letters. See Ruding, pl. xxii., figs. 4, 9, and 15.

One of Ware's coins has on the reverse a long double cross, with each arm terminated by three crescents, exactly like some of the Saxon coins of Aethelred, which type was copied on the second group of the Dublin coins of Sihtric III.; in each angle of the cross there is a ✚ like an English coin of Henry II. (Ruding, pl. ii., fig. 4), of which type some have been found in Ireland, associated with unilateral bracteates.

Another of Ware's coins has on the reverse a long double cross, and on the obverse the "peculiarly Irish" head to the right, a variety which is rare on Hiberno-Danish coins (see Lindsay, pl. ii., figs. 41-43).

The last of Ware's six coins has on the reverse a transverse band, like the type of Harold II., A.D. 1066 (Hawkins, 230), between two skeleton human arms: a coin of exactly the same type is in the Royal Irish Academy; it weighs 14·8 grains. This type is nearly allied to a coin with a tribrach of skeleton human arms on the reverse; both are published (figs.

¹ Olla Podrida, vol. ii., 8°, 1853, pl. xxix., fig. 3, and p. 166.

9 and 10) in my Essay—"The human Hand; on Hiberno-Danish Coins" (Num. Chron., vol. iii., third series, p. 23).

Ware's entire account of the six coins, of which he has given woodcuts, is, '*Aversa pars nummi tertii annum videtur designare 1115, quod si certum sit, non est cur quis ulterius, de hac re, operam insumeret. De cæteris, cum sine aliqua literarum luce, non habeo quod pro certo affirmam; antiquitatis speciem præ se ferunt, et procusi videntur ante Anglicum ingressum*' (p. 154).

The order of the letters on Ware's coin is *rcvx*; and I may observe that of twenty-six Dublin coins of Sihtric III. in the Royal Irish Academy, six read *rcvx* or *rxcv*, instead of *crvx*. Ware supposed that the letters were employed as Roman numerals, and reading an imperfect *x* as *m*, he felt satisfied that the coin bore the date *m.c.xv.*, and that the other five coins, from their antique appearance, were struck before the English entered Ireland.

This conjecture in the infancy of Irish numismatics may be excused, yet it is probable that some of the rude coins were made not many years before 1115.

When I published, in 1883, the illustrations of "The Human Hand on Hiberno-Danish Coins,"¹ I expressed my opinion that fig. 10, with the crozier before the head on the obverse, and the tribrach of three skeleton human arms on the reverse, which has straight lines instead of letters on each side, and weighs only 8·5 grains, "appears to be the latest in the series, and is probably contemporary with the Irish bracteates of the close of the twelfth century."

At that time I was not aware of the existence of a coin, a woodcut of which was published in 1860, in the "Proceedings of the Kilkenny Archaeological Society."²

The woodcut was contributed by the late Mr. Hoare, the owner of the coin, and was returned to him by the Rev. James Graves, Honorary Secretary of the Kilkenny Society, to whom I am indebted for the accurate copy annexed.



The obverse is copied from the canopy type of William I. or II.,³ and the type of the reverse is identical with the tribrach of three skeleton human arms.⁴ The weight of the coin is 14 grains; the coin (fig. 10) published in my description of "The Human Hand on Hiberno-Danish Coins," weighs only 8·5 grains, and has on its obverse a crozier before the "peculiarly Irish" head.

Numismatists are unable to determine whether the canopy type was coined by William I. or II.; but as this type is not found on any other

¹ Num. Chron., vol. iii., 3rd Series, p. 32.

² Vol. iii., New Series, p. 123.

³ Ruding, pl. i., fig. 1; and Hawkins, 236.

⁴ Lindsay, pl. iii., fig. 61.

English coin, its coexistence on the obverse with the rare and indubitable Irish type on the reverse, is of the highest importance, as it determines the fact that the coin was not minted before the latter half of the eleventh century, between the accession of William I., 1066, and the death of William II., 1180.

Mr. Lindsay, in his description of the bracteate coins found near Fermoy, in 1837, compares their types with the "Reverses of English coins, to illustrate the Irish bracteate coins,"¹ and observes that "A comparison of these types with those of the English coins, to which I have drawn the attention of the reader, will lead us to conclude that they have been in general copied from English coins, commencing with William I. or II., and ending with John, or perhaps Henry III., and to assign as the probable period of their mintage the early part of the thirteenth century; and as the Danes had then no power over, or intercourse with, Ireland, it is not likely they were struck by that people, and still less by the English, who had then a very different coinage of their own, and never appear to have struck bracteate coins in their own country; and we may therefore conclude that they are genuine and unquestionable specimens of the coins of the native Irish princes."²

Mr. Lindsay's observations relate to unilateral bracteates, such as were discovered "in the Round Tower of Kildare, which," Dr. Petrie says, "there is every reason to believe were placed there, either accidentally or by design, contemporaneously with its original erection, namely, the close of the eighth or beginning of the ninth century, when the description of the Church of Kildare was written by Cogitosus."³

It does not appear that Cogitosus described the Round Tower of Kildare; and at present I need only say that I find it easier to believe with Mr. Lindsay that the Fermoy bracteates were coined about the twelfth century, than that the bracteates discovered in the Round Tower were coined at the close of the eighth or beginning of the ninth century.

Dr. Petrie says, "It is quite certain that the Danes minted money in Ireland; not, indeed, as is supposed in the ninth century, but in the tenth and eleventh; however, as they do not appear to have previously coined money in their own country, and as the types on what seem to be their earliest coins struck in Ireland do not appear to have been borrowed from the earlier or contemporaneous Anglo-Saxon coins, but from the still ruder money without inscriptions, found abundantly in Ireland, it seems to me a more natural and philosophical indication, and more in accordance with the historical evidences which I have adduced, that such rude pieces are generally of Irish mintage, and anterior to the Danish irruptions, than that they are Danish or Irish imitations contemporaneous with or of a later age than the better minted coins of the Danes." And, moreover, Dr. Petrie, when refuting some "really amusing" assertions of Dr. Ledwich, gives evidence of Danish irruptions, showing "that they plundered and devastated [Glendalough] in the years 830, 833, 886, 977, 982, 984, 985, 1016" (pp. 227-8).

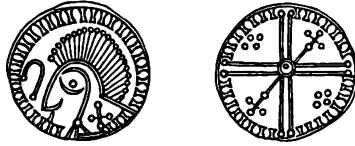
The latest Danish irruption on Glendalough took place during the reign of Sihtric III., whose fine and well-executed coins are abundant and well

¹ View of the Coinage of Ireland, 4^o, p. 22, and pl. viii.

² *Ibid.*, p. 24.

³ On the Origin and Uses of the Round Towers of Ireland, *Trans. R. I. Academy*, 4^o, vol. xx., p. 230.

known; and if an "Irish mintage" of "rude pieces" had been carried on at Glendalough it must have been frequently interrupted; however, it is possible that money was coined by ecclesiastical authority at a later period, and down to the year 1170, at Clonmacnoise, as stated by Mageoghegan.



The coin here represented is a bilateral bracteate, and weighs only 6·3 grains. In place of legends, it has straight lines closely set together, like Ware's six coins; the head to the left resembles that which Dr. Petrie regards as "peculiarly Irish," the cross botonné on the neck occurs on many Hiberno-Danish coins, but the important character is the crozier before the head. The arms of the long double cross on the reverse are terminated by pellets, a peculiarity which is rare on Irish coins, and is not on English coins earlier than the short-cross pennies of Henry II.; and the cross-botonné sceptre in the alternate angles of the long cross is also to be seen on a short-cross penny (Ruding, pl. ii., fig. 15, and Hawkins, 286).

This coin is one of a group of thirty-two in the Royal Irish Academy, all of similar type, but presenting many varieties of the head with the distinctive symbol of the crozier varying in size on all of them; the cross terminated by pellets is rare; on a few it is terminated by crescents; and, instead of four pellets in two alternate angles, one has a \times , another has three pellets, and many have only one; the central annulet is on each coin, the impression is frequently imperfect, owing to the thinness of the metal; the average weight of the thirty-two coins is 7·2 grains, and a few weigh 8 grains.

The common type and the crozier indicate that all these coins belong to the same place of mintage, and the varieties of the head and of the reverse that many different dies were employed.

The symbol of the crozier has not, I believe, been noticed by any writer on Irish coins. Dr. Petrie says, "I am of opinion that these rude pieces without legends, whether *screpalls* or *pinginns*, were very probably for the most part, if not wholly, ecclesiastical, their types having usually a religious character;" but he adduces no evidence in support of his opinion except that such coins are "most frequently found in the localities of ancient ecclesiastical establishments" (p. 228).

Dr. Petrie, in his description of the ruins at Rahin, in the King's County, gives a woodcut of a sculptured bas-relief, representing the tympanum of a triangular pediment over a doorway. He repudiates Dr. Ledwich's description of the three figures, and thinks that the central figure represents a bishop, St. Kevin, the patron of the place. "There can be little, if any, doubt, that the figure on the right is also a bishop or an abbot, holding his crozier or pastoral staff, and that the figure on the left is also an ecclesiastic, but of lower grade, holding in his hand a quadrangular bell, such as we see represented on many stone crosses in Ireland of the ninth and tenth centuries. The crozier is of the form of the simple

shepherd's crook, as found on croziers of the primitive saints of the Irish Church" (p. 249).

The crozier on some of the bracteates is smaller than that on the coin engraved (p. 62), and in form is identical with one in the hands of ecclesiastics represented on two sides of the sculptural stone at Culbingsgarth, in Bressay, Scotland.¹

The crozier before the "Irish head" is also on a coin, having the tri-brach of skeleton human arms on the reverse, without any legend, and weighing 8·5 grains.²

The "peculiarly Irish" head on the coin (p. 61) is only a degraded copy of the head on the Dublin coins of Sihtric III., which was copied from a Saxon coin of Aethelred II.; the sceptre on the reverse is probably a symbol of authority, and the crozier indicates that the coin was minted by ecclesiastical authority.

The six coins published by Ware, and all the coins with a crozier, have straight lines instead of legends; the weight of two coins similar to Ware's types is 14·8 and 13·3 grains, the weight of a coin with the crozier and the tribrach is 8·5 grains, and the average weight of thirty-two coins, all of the same type as the woodcut, is only 7·2 grains, while the average weight of a large number of the fine coins of Sihtric III. is 20 grains.

These facts establish the degradation of weight, and the rudeness of the type and workmanship display the gradual deterioration of the Irish coinage, which commenced very soon after the reign of Sihtric III., A.D. 989 to 1029.

The association of the canopy type of William I. or II., and the types of other English coins, described by Mr. Lindsay, down to the time of Henry II., along with the peculiar Irish types of the rude coins, includes a period within which it is probable that coins were minted in some of the great ecclesiastical establishments in Ireland, down to and even later than 1170, when, according to Mageoghegan, money was coined at Clonmacnoise.

A "very accurate drawing" of a coin found near Fermoy, in the county of Cork, about the year 1820, is represented in a woodcut, published in the *Transactions* of the Kilkenny Archæological Society, vol. iii., 1854-55, p. 180. The original woodcut was returned to the late Mr. Hoare, the owner of the coin, and I am indebted to the Rev. James Graves, Honorary Secretary of the Kilkenny Society, for the copy subjoined.



The workmanship of this coin is remarkably good. A few coins of the same size and style of work are in the Museum of the Royal Irish Academy.

¹ Anderson, Scotland in Early Christian times, Second Series, 8°. Edinb., 1881, p. 206.

² Hand-type on Hiberno-Danish Coins, N. C., vol. iii., Third Series, fig. 10.

The peculiarity of this coin is the rude representation of five fingers under the head, which are intended to represent a human hand like that on figs. 1 and 3 in my description of "The Human Hand on Hiberno-Danish Coins."¹

The "peculiarly Irish" head, the straight lines instead of letters, and the "hand-type" are good evidence that this coin was minted in Ireland. Its weight is 11 grains.

Mr. Hoare observes that, "the reverse, however, is most interesting, as it has been evidently copied or imitated from a penny of Henry I. of England, which will be found figured in the 'Supplement' to Ruding; and perhaps, therefore, this coin may be considered somewhat in the light of an evidence that the intercourse between each island was greater in those days than some persons have hitherto imagined or supposed, or at least have been willing to allow."

The coin referred to by Mr. Hoare is in part ii. of the "Supplement" to Ruding, pl. ii., fig. 5; and in the same plate a coin (fig. 1) attributed to William II. has on its reverse a mascle like fig. 5, with one pellet in each quarter of the intersecting cross. Other varieties of the mascle occur in figs. 2, 11 and 21 of the same plate; also on a coin of Henry II. (Ruding, pl. ii., fig. 6).

A closer resemblance to the mascle on the Irish coin is on the reverse of a penny of William II. in Ruding, "Supplement," pl. ii., fig. 1.

A coin, published by Mr. Lindsay (fig. 31), has on the obverse the Irish head, with five fingers on the neck, and on the reverse a mascle, with three pellets in each angle of the intersecting cross; but it has not what Mr. Hoare calls "the ornaments" or shamrocks outside the mascle, which device has no emblematic significance, and its varieties indicate only the fancy of the moneyers; but Mr. Hoare says: "The ornaments outside are, no doubt, representations of Ireland's national emblem, the shamrock, and clearly denote it to be of Irish origin;" and concludes, from the resemblance of its reverse type to a coin of Henry I., that "it may have belonged to Reginald the Third, who at that period flourished as one of the northern kings of Ireland."

Setting aside the fanciful notion respecting the shamrock, and the utterly groundless appropriation of the coin to Reginald III., or any person recorded in Irish history, the numerous varieties of type, the light weight of the coins, with unintelligible legends, or only straight lines, instead of letters, and the rude workmanship of many of them, are evidences that the right of coining was assumed, as Mr. Lindsay conjectured, by "the native Irish princes," or the chieftains of septs, and by bishops, after the accession of William I.

The interval between the death of Sihtric III. and the accession of William I. is only thirty-seven years, during which brief period the rapid decline of the moneyer's art, and the association of English and Irish types, which commenced in the latter half of the eleventh century, support Mr. Lindsay's conjecture, and refute Dr. Petrie's opinion that the types on what seem to be the earliest coins struck in Ireland by the Danes appear to have been borrowed from the still ruder money without inscriptions, found abundantly in Ireland, and that such rude pieces are

¹ Num. Chron., vol. iii., Third Series, 1883, p. 32.

generally of Irish mintage, and anterior to the Danish irruptions on Glendalough, which commenced A.D. 830. (See *ante*, p. 61.)

In my description of "Inedited Silver Farthings Coined in Ireland,"¹ I published farthings bearing the name of John De Curci, who was created Earl of Ulster in 1181 by Henry II., and finally quitted Ireland in the year 1204, during which interval farthings were coined in Carrickfergus and Downpatrick.

John, who in the year 1177 was created "Dominus Hiberniæ," came to Ireland, and during the reign of his father Henry II. coined halfpence and farthings in Dublin and Waterford, which, together with the abundance of the English short-cross pennies of Henry II. introduced into Ireland, superseded in the English settlements the circulation of the rude and light Irish money; but the right of coining without regal authority was exercised so late as the year 1447, when it was ordained at a Parliament held at Trim that clipped money, "nor the money called O'Reyley's money, or any other unlawful money, should be received in Ireland."²

The question to be solved is: Was money coined at Clonmacnoise A.D. 1170?

In the latter part of the twelfth century there was no established authority for coining money in Ireland, or any fixed standard of weight, while there are numerous unintelligible coins, varying in type and weight, issued subsequent to the reign of Sihtric III. Clonmacnoise was the most eminent ecclesiastical establishment in Ireland up to the year 1201, and it is a reasonable conjecture that the coin with the crozier before the head (*ante*, p. 62), was coined there by episcopal authority in 1170, seven years previous to the first Anglo-Irish coinage of John Dominus Hiberniæ.

¹ Num. Chron., vol. iii., New Series, p. 49.

² Simon on Irish Coins, 4°, 1749. Appendix, p. 80.

THE GERALDINES OF DESMOND.

EDITED BY THE REV. CANON HAYMAN, B. A.

(Continued from Vol. v., page 440).

Meic Chroisctopa: ingen
Rirderdairg Chille bhrigde
matair a meic oirdrecca .i.
Tomar 7 Margregy ingen
Seoirtt meic Seadain, meic
Tomair, matair Nioclair.

Meic Tomair, meic Uil-
lian 'Oicc: ingen an Tal-
boidirg a ben; 7 ar i tug le
Mag an Ratha et Liop an
Pupuil et baile San Rir-
derd,

meic Uilliam Moir,
meic Nicolair, —
meic Tomair, etc.

Muintir Thighe Faran-
nain.

Piarrar,
mac Catrair,
meic Pa rriar,
meic Nicolair,
meic Uilliam b'icc.

Muintir Locha an Gharr.

Seoirt Dub,
mac Rirderd,
meic Nicolair,

Son of Christopher: the
daughter of the Richardic
Cell Brigde was the mother
of his son of heirship, that
is, Thomas: and Margregy,
daughter of Garret, son of
John, son of Thomas, was
mother of Nicholas.

Son of Thomas, son of
William the Young: the
daughter of the Talbodic
was his wife: and it is she
who brought with her Mag
an Ratha, and Lios and
Phupiul, and Bail St. Ri-
chard,

son of William the Great,
son of Nicholas,
son of Thomas, &c.

The People of Lech Faran-
nain.

Pierce,
son of Laurence,
—
son of Nicholas,
son of William the Little.

The People of Loch an
Gharr.

Garret the Black,
son of Richard,
son of Nicholas,

meic Uilliam 'Oicc,
meic Uilliam Mhóir.

son of William the Young,
son of William the Great.

Muintep bhaile an
tSpucham.

The People of the Baile
ant Sruthain.

Uilliam mac Teoport,
meic Uilliam 'Oig, meic
Teoport, meic Uilliam 'Oicc,
meic Uilliam Moir.

William, son of Theo-
bald, son of William the
Young, son of Theobald,
son of William the Young,
son of William the Great.

Christopher, mac Uilliam
'Oicc, meic Teaboid, meic
Uilliam 'Oig, meic Teboid,
meic Uilliam, meic Uilliam
Mhoir.

Christopher, son of Wil-
liam the Young, son of
Theobald, son of William
the Young, son of Theo-
bald, son of William, son
of William the Great.

Muintep an bhaile Riabairg.

The People of Baile
Riabhach.

Semur mac 'Eduairb,
meic Tomair, meic Ed-
uairb, meic Rirdeirb, meic
Uilliam, meic Nicolair.

James, son of Edward,
son of Thomas, son of Ed-
ward, son of Richard, son
of William, son of Nicholas

Muintep Chille hÉc.

The People of Cell Ech.

henri mac Tomair, meic
Semair, meic Rirdeirb, meic
Seom, meic Rirdeirb, meic
Uilliam, meic Nioclair.

Henry, son of Thomas,
son of James, son of Rich-
ard, son of John, son of
Richard, son of William,
son of Nicholas.

Muintep Opoma Cpuaab.

The People of Druim
Criadh.

Oileber : Anna bernaabal
a ben : ⁊ ariac a clann
Christopher, Roiberb, Lamai-
lm et Rirdeirb.

Eliver : Anna Barnwall,
his wife : and they are his
sons—Christopher, Robert,
Lewellyn, and Richard.

Mac Christophera : Ailinoir,
mgen Alurcnamn ploing-

The son of Christopher :
Eleanor, daughter of Alex-

ced, aben, maṭair Oileup
oṭpe ;

meic Roibeṛḁ,
meic Semair,
meic Rirḁeṛḁ,
meic Uilliam Nuinnseann.

ander Plunket, his wife,
mother of Oliver the heir,
son of Robert,
son of James,
son of Richard,
son of William Nuinn-
seann.

Roibeṛḁ o'n Cairlén nua:
ar iad a clann Eḁuapḁ,
Cḁirṭoir, Uilliam, ⁊ Se-
mar :

meic Roibeṛḁ,
meic Semair,
meic Rirḁeṛḁ,
meic Uilliam Nuinnseṇḁ.

Robert from the New
Castle : they are his sons—
Edward, Christopher, Wil-
liam, and James,
son of Robert,
son of James,
son of Richard,
son of William Nuinn-
send.

Seamar Maol :
Anna ingen Cḁriṭḁṛḁ,
ḁapuin Oealḁna, a ben :

mac Uateṛ,
meic Andriu ;
ingen ḁapuin na huag-
congḁala, a ben :
meic Semair,
meic Rirḁeṛḁ,
meic Uilliam,
meic Niocolair,
meic Tomair,
meic Gillebeirt,
meic Gillebeirt,
meic Sir Gillebeirt.

James the Bald ;
Anna, daughter of Christo-
pher, son of the Baron of
Delvin, his wife :
son of Walter,
son of Andrew ;
the daughter of the Baron
of Navan, his wife :
son of James,
son of Richard,
son of William,
son of Nicholas,
son of Thomas,
son of Gillebert,
son of Gillebert,
son of Sir Gillebert.

Munteṛ Cluana Loirḁe.

The People of Cluain
Loisde.

Andriu 'Og, mac Andriu,
meic Semair, meic Rir-
ḁeṛḁ.

Andrew the Young, son
of Andrew, son of James,
son of Richard.

Τῖζερα βαλε Ιονν
νυλοῖτ.

The Lord of Baile Ioun-
ruloit.

Teaboit: Sioban ingen
Uilliam Ualir, a ben: ⁊ ar
iob a clann—Uatep, Rir-
depo, Uilliam, Semur, ⁊
Tomar,
mac Andriu,
meic Semar,
meic Rirdepo.

Theobald: Siobhan, daugh-
ter of William Wallace, his
wife: and they are his sons
—Walter, Richard, Wil-
liam, James, and Thomas,
son of Andrew,
son of James,
son of Richard.

Uinnpennach brecloinne.

Umnsennach Brecloinne.

Eduarpo,
mac Tomar,
meic Christophera,
meic Lannalin.

Edward,
son of Thomas,
son of Christopher,
son of Lewellyn.

Genelach an Thoil Finn
ó bhaile nam bileo in
Dealbna:

The Genealogy of the Fair
Foreigner from Baile
nam Biledh in Delvin.

Emann,
mac Uilliam,
meic Semar,
meic Uatep,
meic Seón,
meic Uilliam,
meic Tomar,
meic Remann,
meic Tomar,
meic Uilliam,
meic Niocolair,
meic Uilliam:

Edmund,
son of William,
son of James,
son of Walter,
son of John,
son of William,
son of Thomas,
son of Raymond,
son of Thomas,
son of William,
son of Nicholas,
son of William:

⁊ ar eiríde tanaic ino Erin
iob o éur.

and he is the only one of
them who came to Erin
from the beginning.

Genelac Pheóparach
Cairpge Pheorair.

The Genealogy of the Feora-
saigh of Cairpre Theorais

Uatep,
mac Seainn,

Walter,
son of John,

meic Uilliam Carrach,	son of William Carrach,
meic Diarrach,	son of Pierce,
meic Maoilín,	son of Meyler,
meic Rírdor,	son of Richard,
meic Seon Óg,	son of John the Young,
meic Seon Duinn,	son of John the Brown,
meic Diarrach,	son of Pierce,
meic Uacér,	son of Walter,
meic Sír Uilliam,	son of Sir William,
meic Sír Sheon, Iarla	son of Sir John, Earl of
Lúg-maig,	Louth,
meic Rírdor Rúaid,	son of Richard the Red,
meic Rírdor,	son of Richard,
meic Maoilín :	son of Meyler :
ó bfuilic Feoraraig in gac	from whom are Feorasaigh
airid d'Erinn. Ec ar pe linn	in every part of Erin. And
an dapa King hEnri tanc	it is in the time of the Second
an Maoilín rin co hErinn,	King Henry this Meyler
arson la Muirir, mac De-	came to Erin, together with
paile.	Maurice, son of Gerald.

Remann,	Raymond,
mac Teaboic,	son of Theobald,
meic Remann,	son of Raymond,
meic Diarrach,	son of Pierce,
meic Maoilín,	son of Meyler,
meic Rírdor,	son of Richard,
meic Seon 'Óg,	son of John the Young,
meic Seon Duinn.	son of John the Brown.

Mumter Coillid an Ruire- laig. The People of the Wood of the Russelian.

Seann,	John,
mac Maoilín,	son of Meyler,
meic Uacér,	son of Walter,
meic Maoilín,	son of Meyler,
meic Uacér,	son of Walter,
meic Maoilín,	son of Meyler,
meic Rírdor,	son of Richard,
meic Seón 'Óg,	son of John the Young,
meic Seon Duinn.	son of John the Brown,

Clann Mhaolip, meic
Uaite: Seoir, Seon et
Uilliam.

Semur, mac Rirdeir, meic
Semair, meic Uaite,
meic Maoilip, meic Rir-
deir, meic Seon 'Oig.

Muintep na Coillib Faide.

Tomar,
mac Seoir,
meic Remair,
meic Semair,
meic Seon,
meic Rirdeir,
meic Seon 'Oig.

Muintep buaile na bre-
craide 7 Coillib Rata
Muirghile.

Serpin,
mac Maoilip 'Oicc,
meic Riocair,
meic Maoilip,
meic Uaite:
Seoir, Seon et Uilliam
clann Maoilip meic Uaite.

Teaport, mac Semair,
meic Riocair, meic Mao-
lip, meic Uaite.

Andriu Laighnech, mac
Gillibeirt .i. ant Ab, meic
Riocair, meic Maoilip.

Tomar 7 Remann, clann
Seoir, meic Serpin, meic
Riocair, meic Maoilip,
meic Uaite.

The sons of Meyler, son
of Walter: Garret, John,
and William.

James, son of Richard, son
of James, son of Walter, son
of Meyler, son of Richard,
son of John the Young.

The People of the Long
Wood.

Thomas,
son of Garret,
son of Raymond,
son of James,
son of John,
son of Richard,
son of John the Young.

The People of Buaile na
Brecraidhe and of Coile
Ratha Muirghile.

Sesfin,
son of Meyler the Young.
son of Rickard,
son of Meyler,
son of Walter:
Garret, John, and William
were the sons of Meyler,
son of Walter.

Theobald, son of James,
son of Rickard, son of Mey-
ler, son of Walter.

Andrew Laighnech, son
of Gillebert, that is, the
Abbat, son of Rickard, son
of Meyler.

Thomas and Raymond,
the sons of Garret, son of
Sesfin, son of Rickard, son
of Meyler, son of Walter.

Semar 'Og, meic Semair,
meic Riocairb, meic Maoil-
lip.

'Eman Laighneach, mac
Gillibeirt, meic Seapoit, meic
Riocairb, meic Maoil-
lip, meic Uacép.

Seapoit, mac Ebuairb
buide, meic Semair, meic
Riocairb, meic Maoilip.

Sesfin oile ó Choill Ra-
tha Muirghile mac Riocairb,
meic Seapoit, meic Riocairb,
meic Maoilip.

Andrew, mac Séppriúin,
meic Andrew, meic Rioc-
airb, meic Maoilip.

Muintep bhaile o cCiartha.

Rirdepb, Muirip et Ua-
cep, clann Semair,
meic Muirip,
meic Uilliam,
meic Uacép.

Clann Andrew, meic Muir-
ip,
meic Uilliam,
meic Uacép, map an
ccebna.

Muintep Charleim Siur-
tan.

Piappair, mac Piappair,
meic Tomair, meic Piap-
pair, meic Tomair, meic
Remann, meic Uacép, meic
Maoilip, meic Rirdepb,
Seacain 'Oig.

James the Young, son of
James, son of Rickard, son
of Meyler.

Emann Laighnech, son of
Gillibert, son of Garret, son
of Rickard, son of Meyler,
son of Walter.

Garret, son of Edward
the Yellow, son of James,
son of Rickard, son of
Meyler.

Another Sesfin from Coile
Ratha Muirghile, son of
Rickard, son of Meyler.

Andrew, son of Sesfrinn,
son of Andrew, son of
Rickard, son of Meyler.

The People of Baile
O'Ciartha.

Richard, Maurice, and
Walter, the sons of James,
son of Maurice,
son of William,
son of Walter.

The sons of Andrew, son
of Maurice,
son of William,
son of Walter, in the
same manner.

The People of the Castle of
Siurtan.

Pierce, son of Pierce, son
of Thomas, son of Pierce,
son of Thomas, son of Ray-
mond, son of Walter, son of
Meyler, son of Richard, son
of John the Young.

Uatep Laighnech, mac Seirpin, meic Tomair, meic Diarrair, meic Remann, meic Uatep, meic Maoilip.

Riocard Laighneac, mac Uatep, meic Uatep, meic Remann, meic Seirpin, meic Remann, meic Uatep.

Walter Laighnech, son of Seisfin, son of Thomas, son of Pierce, son of Raymond, son of Walter, son of Meyler.

Richard Laighnech, son of Walter, son of Walter, son of Raymond, son of Sesfin, son of Raymond, son of Walter.

Mac Feorair' inpro.

Andriu mac Zepóitt, meic Remann, meic Seuin, meic Semair, meic Rirdepo, meic Seon 'Oig, meic Seon Duinn, &c.

Mac Feorais here.

Andrew, son of Garret, son of Raymond, son of John, son of James, son of Richard, son of John the Young, son of John the Brown, &c.

Cuigep mac ag

Rirdepo, mac Seon 'Oic^c .i. Maoilip mac ar pine d'Feorurachaib Clair Cairpre, et oíðne Clair Cairpre et Oíðne na Cairpre (clann Maoilip, Diarraur 7 Uatep). Semur an Dapa mac Rirdepo .i. oíðne na Coillib Faide. Uatep an tner mac .i. Oíðne Dhuin Fercirt. (Clann Uatep .i. Uilliam, Emunn, 7 Andriu). Uilliam an ceirnaib mac, Rirdepo óg an cúigeð.

Five sons had

Richard, son of John the Young, namely, Meyler, the eldest son of the Feorasaigh of Clar Cairpre, and heir of Clar Cairpre, and heir of Carric (the sons of Meyler were Pierce and Walter). James, the second son of Richard, that is, heir of Long Wood. Walter, the third son, that is, heir of Dun Fercirt. (The sons of Walter were, William, Edmund, and Andrew); William, the fourth son, Richard the Young, the fifth.

Zenelac mac Feorair.

The Genealogy of Mac Feorais.

Andriu, mac Zepoid, meic

4TH SER., VOL. VII.

Andrew, son of Garret,

F

Remann, meic Semaip, meic
Seacain, meic Semaip, meic
Ripdeip,

meic Seoin 'Oig,
meic Seoin Duind,
meic Síp Diappaip,
meic Síp Uacép,
meic Uilliam,
meic Síp Seoin.

son of Raymond, son of
James, son of John, son of
John, son of Richard,
son of John the Young,
son of John the Brown,
son of Sir Pierce,
son of Sir Walter,
son of Sir William,
son of Sir John.

Ἰapla Λυγ-μαῖς,

meic Ripdeip Rúaið,
meic Ripdeip,
meic Maolíp Moip,

ppip an abapthaio an tpep
cop do'n Conquest: 7 ap
uaða dogablaiopep Feopa-
raigh eiaip 7 abup.

Earl of Louth,

son of Richard the Red,
son of Richard,
son of Meyler the Great,
who used to be called the
third leg of the Conquest:
and it is from him have
branched the Feorasaigh in
the west and here.

Ḡenelað Uí Dappcúig.

Clann Uilliam Dappúig

.i. diaip mac 7 diaip ingen:
Sinet 7 Caitilin na hingen,
Seoippe 7 Cripcoip na da
meic.

Clann tSeoippe, da Uil-
liam, Tomap 'Emann, Rói-
berp 7 Uacép, et cuigep
ingen .i. Mouba, bean ba-
puin na Scpine, 7 ben Rip-
deip, meic an Iapla, in a
diað pin, et an Chiomroc-
caig baile Cuipin in a diað
pin: Maipgrecc, bean Ḡer-
lunaig na habann, et All-
pún, ben Tomáip Ḡeplúin,
7 Caitilin, bean tSemaip,
meic Uacép Nunnpin, et

The Genealogy of Ua Darsy.

The children of William
Darsy, that is, two sons
and two daughters: Sinel
and Caitilin the daughters:
George and Christopher the
two sons.

The children of George,
two Williams, Thomas, Ed-
mund, Robert, and Walter,
and five daughters, namely,
Maud, wife of the Baron of
Screen, and wife of Richard,
son of the Earl, after that,
and of the Ciomhsaccian of
Baile Chuisin, after that,
Margreec, wife of the Ger-
lunian of the River, and
Allsun, wife of Thomas
Gerlun, and Cartilin, wife

Elr bean an Tεrβεrīg.

Clann Sīp Uilliam —
Seoirre ant oīðre, Seon 7
Cpīrcoīr, et dīar īngen .i.
Maīrīll ben Uī Dōmnuīll,
et Semar meic an lapa 7
an ḡhollunīg, et Elinor an
dapa hingen.

Dīar mac 7 aoin īngen aḡ
Seon ne hingen ḡeralt meic
Seam Mheḡ Tomar .i.
Rīrðerð 7 Niocolar, 7 tu-
ḡad Caīlīn, an īngen do
ḡrialac Ferloularīg .i. Mu-
rīr.

Mac aḡ Rīrðerð, meic
Seon, ne hingen an ḡrīora
ḡeīrīr .i. Maīrḡreg: E-
mann aīnm an meic. Dīar mac
aḡ Niocolar .i. Uatep 7
Arḡú[r].

Cpīrcoīr: īngen ḡīḡerna
ḡaile ḡruimlet .i. Irībel,
a maīar.

Mac Uilliam: Sīned Dī-
uīd, īngen meic Rīocarīd, a
maīar.

Meic Seoirre: īngen ḡī-
ḡerna ḡemni hēttar .i.
Maīrḡregḡ a maīar.

Meic Sīp Uilliam: Irībel,

of James, son of Walter
Nuinnsin, and Elis, wife of
the Tervesian.

The children of Sir Wil-
liam — George, the heir,
John and Christopher, and
two daughters .i. Marsilla,
wife of Ua Domhnaile, et
of James, son of the Earl,
and of the Gollunian; and
Eleanor, the second daugh-
ter.

John had two sons and one
daughter with the daughter
of Gerald, son of John Meg
Thomas, that is, Richard,
and Nicholas, and Caitilin:
the daughter was given to
the Trialach Ferloulach,
that is, Maurice, son of
Richard.

Richard, son of John, had
a son with the daughter of
Prior Petit, namely, Mar-
greg: Edmund the name of
the son. Nicholas had two
sons, namely, Walter and
Arthur.

Christopher: the daugh-
ter of the Lord of Baile
Truimlet, that is, Isabella,
his mother.

Son of William: Sined
the Simple, daughter of the
son of Rickard, his mo-
ther.

Son of George: the daugh-
ter of the Lord of Benin
Ettair (Howth) .i. Mair-
gregg, his mother.

Son of Sir William: Isa-

inġen Plomġcedaig an Cillin, a maġair.

Meic Seon: Mairġreg, inġen ħarŋm Slaine, a maġair.

Meic Seon: Anna, inġen ħernabalaiġ Ciriġrouun, a maġair.

Meic Uilliam: inġen ħarŋm Petiġ a maġair.

Meic Seon: inġhen Sir Roiberġ Fitz Ġeroidt i, Tġgerġa Alman, a maġair.

Meic Uilliam: Oam Siuban a ħurġ, a maġair.

Meic Seon Oairġ: Ar e inġin taniġ in a lurtir inn Erinġ, ġ ar ġ ced duine diob taniġ in Erinġ ar ġorailem ġiġ Saxon, di ġ ġ'bo ġraġ-air ġ. ġ tuġ an ġi a ionaġ ġein in Erinġ do ar laiġne a laiġe, ar caoine a com-ġairġh, ġ ar a ġroiaġt i caġ-airġ et hi comlanġairġ. Ar ġ an Seon ġin doġhuiġ ġluaiġ ġioġda ġomoi a ġErinġ co ġAlban ar ġorailem an ġiġ, ġ doġean ġeill ġ ġraġde di'Albanachaġ, ġ ġuġ leiġ di a co ħeroiġc, maġ a ġairġe an ġiġ ġo'n aoin ġin. Et tuġ an ġi Maneiġ Ratha Ġuairġe doġan ġ an tġi in a tġmġeall, et Cill Ealġa do ġein ġ di'ġ mnaoi .i. do Oam Sioban a ħurġ, inġen an

bella, daughter of the Plunketian of the Cillin, his mother.

Son of John: Mairgreg, daughter of the Baron of Slaine, his mother.

Son of John: Anna, daughter of the Barnwallian of Circustown(?), his mother.

Son of William: the daughter of Baron Petit, his mother.

Son of John: the daughter of Sir Robert Fitz-Garret, that is, Lord of Almu, his mother.

Son of William: Dame Siobhan a Burc, his mother.

Son of John Darsy. He it is who came as Justice to Erin, and he is the first person of them who came to Erin, at the urgent request of the King of the Saxons. And the King gave his own place in Erin to him, for the strength of his hand, for the gentleness of his conversation, and for his bravery in battles and contests. It is that John who sent a royal, very large host from Erin to Abba at the request of the King, and who took pledges and captives from the Albanaig, and brought them with him to Berwick, where the King was at the time. And the King gave the Manor of

Iapla Ruaid, Rirdeib :

Rath Guaire to him, and the land around it, and Cell Galga to himself and to his wife, that is, to Dame Sio-bhan A Bure, daughter of the Red Earl, Richard,

meic Tomaip,
meic Rirdeib,
meic Seoin,
meic Tomaip,
meic Sir Rirdeib,

son of Thomas,
son of Richard,
son of John,
son of Thomas,
son of Sir Richard,

.i. Tigeirna tpen-cumactac a Chairlen Airrseac ir in rFrainc; et dech mile picet ata eirir Paris 7 Chairlen Airrs, 7 o'n baile rin par-ter Airrs rriu ocu. Ar e Rirdeib tainic le hUil-iam Conqueir co Saxaib ar tur.

that is, a strongly-powerful Lord from Castle Arsyeach in France; and thirty miles is what is between Paris and Castle Airsy, and from that town Airsy is said to them. It is Richard who came with William the Conqueror to England first.

Genelaic Petideac.

Genealogy of the Petidians.

Siogmann,^a
mac Depiott,
meic Siogmaiñ,
meic Depoit,
meic Seoinin,
meic Rirdeib,
meic Semaip,
meic Maoilir,
meic Uatep,
meic Semaip,
meic Adam;

Siogmann,
son of Garret,
son of Siogmann,
son of Garret,
son of Seonin,
son of Richard,
son of James,
son of Meyler,
son of Walter,
son of James,
son of Adam;

Petit .i. Lug ir in Frainc-
cip: Uilliam a ainm oile.

Petit, that is, Little in the French: William, his other name.

^a N. B.—Before Siogmann, is written in a modern hand: “Lucair, m., Depoit, m., Tomaip, m. Tomaipm.”

Genealac an Diolmanairg.

mac Sir Uide de Lacy,
 meic Rolaind,
 meic Rirdeird,
 meic Seoirre,
 meic King Danmarc,
 meic Drobdaird,
 meic Rirdeird,
 meic Lambaird,
 meic Arcobail.

Genealogy of the Dilvonian.

son of Sir Hugh de Lacy.
 son of Roland,
 son of Richard,
 son of George,
 son of King of Denmark.
 son of Drobbard,
 son of Richard,
 son of Lambard,
 son of Arcobal.

Genealac Bernabalac Cipcudouune.

Patriccin,
 mac Christopher,
 meic Eudaird,
 meic Patricin,
 meic Seoirre,
 meic Eudaird,
 meic Uater,
 meic Sémar,
 meic Rirdeird,
 meic Tomair,
 meic Eudaird 'Oig,
 meic Eudaird Dub,
 meic Eudaird Bernairg,
 meic Bernaird,
 ó raiter Bernualairg, ó'á
 tuc King Seoin an tigeirnar
 mor:

meic Iomair Uí Bhínn,
 Oide Feilim meic Cathail
 Croib-deirg.

Genealogy of the Bernwalians of Circustown.

Patraiccin,
 son of Christopher,
 son of Edward,
 son of Patricin,
 son of George,
 son of Edward,
 son of Walter,
 son of James,
 son of Richard,
 son of Thomas,
 son of Edward the Young,
 son of Edward the Black,
 son of Edward the Gapped,
 son of Bernard
 (from whom Bernualaigh
 are said), to whom King
 John gave the great Lord-
 ship,
 son of Iomhar Ua Bhínn,
 Tutor of Feilim mac Ca-
 thail Croibh Deirg.

Tigeirna Maige Lacha.

Tomar mac Roibeird,
 meic Roibeird, meic Seon,
 meic Eudaird 'Oig, meic
 Uater, meic Semair.

The Lord of Magh Lacha.

Thomas, son of Robert,
 son of Robert, son of John,
 son of Edward the Young,
 son of Walter, son of James.

Teaboit, Tsepalt et
Emann — claud Tomair,
meic Semair .i. an Pprioir
Mor, meic Tsepalt, meic
Tsepait, meic Emann, meic
Tsepalt, meic Semair, meic
Roibeid, meic Emann, meic
Sir Tsepalt Diolman de
Nogla.

Theobald, Gerald, and
Edmund—the sons of Tho-
mas, son of James, that is,
the Great Prior, son of
Gerald, son of Garret, son
of Edmund, son of Gerald,
son of James, son of Robert,
son of Edmund, son of Sir
Gerald Dillon de Nogla.

Teboitt Riabach.

mac Niocolair,
meic Emann,
meic Diairair 'Oig,
meic Diairair chaoic,
meic Uacer,
meic henri,
meic Tsepult.

Theobald the Brindled,

son of Nicholas,
son of Edmund,
son of Pierce the Young,
son of Pierce the Blind,
son of Walter,
son of Henry,
son of Gerald.

Tsepalt 'Og,
mac Tsepalt,
meic henri,
meic Diairair Caoich.

Gerald the Young,
son of Gerald,
son of Henry,
son of Pierce the Blind.

Tsepait Caach,
meic Diairair,
meic Remann,
meic Diairair Caoich.

Garret the Blind,
son of Pierce,
son of Redmond,
son of Pierce the Blind.

Seppairg,
meic Remann,
meic Uacer,
meic Diairair Chaoic.

Geoffrey,
son of Walter,
son of Pierce the Blind.

Tenelac mac Siurtain
Dextra.

The Genealogy of Mac
Siurtain Dextra.

An Calbach,
mac Tomair Dub,
meic Uilliam 'Oig,
meic Uilliam Sionnairg,

An Calbach,
son of Thomas the Black,
son of William the Young,
son of William of the Fox,

meic Tomair Dubh,
meic Seonin na Páirte,
meic Suirtain 'Oig,
meic Suirtain Mhoir na
Gaillme.

son of Thomas the Black,
son of Seonin of the Part,
son of Suirtan the Young,
son of Suirtan the Great
of Galway.

Genealach mac Goirbealbag.

Genealogy of Mac Costello.

Suirtan,
mac Seann Dubh,
meic An Giolla Dubh,
meic Seann Dubh,
meic Eamonn an Macaire.

Suirtan,
Son of John the Black,
son of the Giolla Dubh,
son of John the Black,
son of Edmund of the
Plain,

meic Suirtain na beir-
taigecta.

son of Suirtain of the
Cunning,

meic Gillebert 'Oig,
meic Gillibert,
meic Píolbot,
meic Miled bregeoir,
meic Goirbealb, ó'tá
Clann Goirbealbag,

son of Gillibert the Young,
son of Gillibert,
son of Píolbot,
son of Miled the Liar,
son of Goisdealbh, from
whom are the Clann Gois-
delbhaigh (Costelloes),

meic Ludovicur .i. an
Ríope Francach.

son of Ludovicus, that is,
The Frankest Knight,

meic Oíuce na Cathrach
.i. Ludairur, mac Rí
Franc.

son of the Duke of the
City, that is, Ludarius, son
of the King of the Franks.

Emann,
mac Suirtain buíde,
meic Suirtain,
meic Seann Dubh,

Edmund,
son of Suirtan the Yellow,
son of Suirtan,
son of John the Black.

Shlocht Seann Dubh meic
Eamonn an Machaire.

The posterity of John the
Black, son of Edmund of
the Plain.

Seann, Si(u)rtan buíde,
et Uilliam Caoh—clann
Suirtain,
meic Seann Dubh,

John, Suirtan the Yel-
low, and William the Blind
—the sons of Suirtan,
son of John the Black,

meic Ghiolla Dub,
meic hoibeip,̃,
meic Uatep,
meic Emainn an Mach-
aípe.

Dauid mac Tomair, meic
Seon, meic Uatep, meic
Emainn an Mhacáípe.

Milid, mac Uatep Fob-
éa, meic Milid, meic Uatep
Fobéa, meic Uilliam, meic
Uatep buide, meic Seain
buidé, meic Uatep, meic
Uilliam, meic Tomuic an
giolcaig, meic Suirtain Dub,
meic Píolpoit meic Milid
breghoig, meic Goirdealb,
ó'tá an plonbad.

Conn 'Og,
mac Cuinn,
meic hoibeip,̃ bacaiḡ,
meic Maoilp buide,
meic Uilliam,
meic Seain buide,
meic Uatep,
meic Uilliam,
meic Tomuic an Giolcaig.

Shioct Uilliam, meic Emainn
an Macáípe.

Emainn, Uilliam et An
calbac, meic Uilliam,
meic Suirtain gleḡl,

meic Uilliam,
meic Emainn an Mhach-
aípe.

son of the Black Giolla,
son of Hubert,
son of Walter,
son of Edmund of the
Plain.

David son of Thomas,
son of John, son of Walter,
son of Edmund of the Plain.

Milid, son of Walter of
the Attack, son of Milid,
son of Walter of the Attack,
son of William, son of Wal-
ter the Yellow, son of John
the Yellow, son of Walter,
son of William, son of To-
muic of the Broom, son of
Suirtan the Black, son of
Philpot, son of Milid the
Liar, son of Goisdelbh, from
whom is the name.

Conn the Young,
son of Conn,
son of Hubert the Lane,
son of Meyler the Yellow,
son of William,
son of John the Yellow,
son of Walter,
son of William,
son of Tomuic of the
Broom.

The Posterity of William,
son of Edmund of the
Plain.

Edmund, William, and
Ancalbach, son of William,
son of Suirtan the pure-
white,
son of William,
son of Edmund of the
Plain.

Dauid,
 mac Uilliam,
 meic Piarair,
 meic Seacain Dub,
 meic Uilliam
 meic Eamonn an Mhaic-
 aipe.

David,
 son of William,
 son of Piers,
 son of John the Black,
 son of William,
 son of Edmund of the
 Plain.

Genelaic an bharrach
 Mhóir.

The Genealogy of the Bar-
 rach Mor.

Dauid,
 mac Semaip,
 meic Rirdeip,
 meic Semaip,
 meic Rirdeip,
 meic Semaip,
 meic Labraip,
 meic Uilliam Mhaol,
 meic Dauid,
 meic Dauid 'Oig,
 meic Dauid Moir,
 meic Uilliam,
 meic Philip,
 meic Roibeip ó Ma-
 nerbhe.

David,
 son of James,
 son of Richard,
 son of James,
 son of Richard,
 son of James,
 son of Laurence,
 son of William the Bald,
 son of David,
 son of David the Young,
 son of David the Great,
 son of William,
 son of Philip,
 son of Robert from Ma-
 nerbhe.

Trí Semaip do Shemu-
 raib, da Rirdeip díob, ip
 Labraip, ag rin na ré tpen-
 bhappaigh: nioim an an-
 mand ní hantpaic.

Three James's of James's,
 two Richards of them, and
 Laurence—those are the six
 strong Barrachs: the reck-
 oning of their names—not
 a wrong time.

Genelaic an bharrach
 'Oicc.

Genealogy of Barrach the
 Young.

Tomap,
 mac Uilliam,
 meic Philip,
 meic Eua,
 meic Philip,
 meic Uilliam Cnuic an
 bile,

Thomas,
 son of William,
 son of Philip,
 son of Aedh(?) or Hugo(?),
 son of Philip,
 son of William of Cnoc
 an Bile,

meic Seacain,
meic Pílip,
meic Eba,
meic Pílip an Aíccit,
meic Uilliam,
meic Pílip,
meic Roibeird ó Ma-
nerbi.

son of John,
son of Philip,
son of Aedh(?),
son of Philip of the Silver,
son of William,
son of Philip,
son of Robert from Ma-
nerbhe.

Genealach an bharrach
Rúaid.

Genealogy of Barrach the
Red.

Emann,
mac Seacáin Riabair,
meic Seacáin bácair,
meic Uilliam,
meic Seacáin Chotaí,

meic Dauid Lorganaí,
meic Dauid an buill
Moir.
meic Dauid 'Oig,
meic Dauid Mhóir,
meic Uilliam,
meic Pílip,
meic Roibeird ó Manerbi.

Edmund,
son of John the Brindled,
son of John the Lane,
son of William,
son of John the Left-
handed,
son of David the Swinger,
son of David of the Great
Blow,
son of David the Young,
son of David the Great,
son of William,
son of Philip,
son of Robert from Ma-
nerbhe.

'ORunaigh Contae Luimnigh.

O'Runaigh of the County
of Limerick.

Uateir, mac Uillic, meic
Tomair, meic Uateir, meic
Seacáin, meic Pílip, meic
Uilliam, meic Dauid, meic
Patraiccin, meic Iurtair,
meic an Mellig .i. Seon mac
Seiamna .i. méne magair
London, meic Seiamna .i.
Sippiam London pe linn an
dara Ríng henri.

Tomair, mac Semair,

Walter, son of Ulick, son
of John, son of Philip, son
of William, son of David,
son of Patraiccin, son of
Eustace, son of the Fool,
that is, John, son of Ste-
phen, that is, . . . son of
Stephen .i. Sheriff of Lon-
don during the time of the
second King Henry.

Thomas, son of James,

meic Tomar, meic Semar,
meic Tomar, meic Semar,
meic Tomar, meic Seacain,
meic Semar, meic Tomar
meic Piarrair, meic Emmaín,
meic Ulllam, meic Semar,
meic Sír hUíde Rúaid,
meic Semar, meic Seacain,
meic Bineitt, meic Tomar,
meic Remaínn, meic Roib-
neit, meic Emmaín, meic
Rírdéird, meic Uater, meic
Rírdéird.

Ar iat clann an Rírdéird
rín .i. Pilib, Uater, Piarur:
do cuireb an Piarur rín co
Croch .i. an perronn fuair
an Puirrelac i fuarglud Ti-
gepnana Charrige O'Coin-
dell .i. Donnchad O'Briain, 7
ata leat-marz ciora ag ba-
rún Luachra ar Puirre-
lacaib croch gaca bliadna.
Do cuireb Uater co baile
an Phuill, 7 ata leat-marz
de ciora ag ann barún ar
gaca bliadna .i. ag Pilib.
Meic Rírdéird, meic Piar-
air, meic Sír hUíde, meic
Roibéird, meic Chappoluir
Moir .i. Rí Franc; 7 noba
mac Deirbretar do Ríng
Seon an Sír hUíde rín, 7 in
ainfecht la Ríng Seon tanic
an Sír hUíde rín in Epinn.
Et nobaol an Ríng Seon rín
in Epinn con deachaid tar
a air co Saxaib: et por-
agaib a ionad fein ag Sír
hUíde, 7 potha baig tige-
nar ionda di a penatair

son of Thomas, son of James,
son of Thomas, son of James,
son of Thomas, son of John,
son of James, son of Thomas,
son of Piers, son of Edmund,
son of William, son of James,
son of Sir Hugh the Red,
son of James, son of John,
son of Binett, son of Thomas,
son of Raymond, son of Rob-
net, son of Edmund, son of
Richard, son of Walter, son
of Richard.

They are the children of
that Richard—Philip, Wal-
ter, Piers. That Piers was
sent to Croch, that is, the
territory the Puirselian got
for releasing the Lord of
Carrac O'Coindell, that is,
Donnchadh O'Briain, and
the Baron of Luachra has
half a mark of rent on
the Puirselians every years.
Walter was sent to Baile an
Phuill, and the Baron has
another half mark of rent
on him, that is, Philip has:
son of Richard, son of Piers,
son of Sir Hugo, son of
Robert, son of Charles the
Great, that is, King of the
Franks: and that Sir Hugh
was son of a sister to John,
and it is along with King
that Sir Hugh came to Erin.
And that King John was in
Erin until he went back to
England, and he left his
own place with Sir Hugo,
and he won an abounding

pein .i. Ríng henrí, 7c.

Lordship for his own grandfather, that is, for Henry, 7c.

Mumter baile na Caradh.

The People of Baile na Caradh.

Ƨepoit mac hOibepd, meic Emaiñ, meic Niocolair, meic Piarair Ouib, meic Píolbuic, meic Nioclair, meic Pílip an Duin, meic Sir Uatép tanic co hEirinn.

Garret, son of Hubert, son of Edmund, son of Nicholas, son of Edmund, son of Piers the Black, son of Pilboc, son of Nicholas, son of Philip of the Dun, son of Sir Walter who came to Erinn.

Rírpép, Ƨepalc, Píolbocc, Mílir, henrí, 7 Muirir—clann Emaiñ, meic Nioclair, meic Emaiñ, meic Piarair Ouib.

Richard, Gerald, Pilboc, Milis, Henry, and Maurice—were the sons of Edmund, son of Nicholas, son of Edmund, son of Piers the Black.

Tomar buide, hénrí, Eouarp, Semur, Niocolar, Rírpép 'Og, hoibepd, Piarar, Teaboit .i. an Pírrún, Uilliam, henrí et Ƨepoit—clann Rírpép, meic Ƨepoit, meic Tomair, meic Emaiñ, meic Piarair, meic Muirir, meic Piarair Duind.

Thomas the Yellow, Henry, Edward, James, Nicholas, Richard the Young, Hubert, Piers, Theobald, that is, the Person, William, Henry, and Garret, were, the sons of Richard, son of Garret, son of Thomas, son of Edmund, son of Pierce, son of Maurice, son of Piers the Brown.

Mumter Impir.

The People of Impir.

Tomar mac Mílir, meic Seaim, meic Ƨepoit, meic Nioclair, meic Uatép, meic henrí, meic Niocolair, meic Pílib, meic Pílib a(n) Duim.

Thomas, son of Miles, son of John, son of Garret, son of Nicholas, son of Walter, son of Henry, son of Nicholas, son of Philip of the Dun.

Mumter baile Uí Luicc.

The People of Baile Uí Luicc.

Emaiñ, Ƨepoit 7 Semur

Edmund, Garret, and

—clann Uatep Ruaid, meic
 Deoit, meic Semair, meic
 Uatep, meic Philip, meic
 Muirp, meic Piarraip
 Duib.

James—the sons of Walter
 the Red, son of Garret, son
 of James, son of Walter,
 son of Philip, son of Mau-
 rice, son of Piers the Black.

Genelaic Mac Uilliam Ioch-
 tar.

Genealogy of Mac William
 Iochtar.

Seaan a burc,
 mac Oileuerair,
 meic Seaan,
 meic Riocairb Uí Chu-
 airpce,
 meic Eamain na péroige :
 ingen Uí Conchobair a
 mátar ;
 meic Tomair : ingen Uí
 Chellaig a mátar ;

Seaan a Burc,
 son of Oileveras,
 son of John,
 son of Rickard Ua
 Cuairsee,
 son of Edmund of the
 Beard : the daughter of Ua
 Conchobair his mother.
 Son of Thomas : the
 daughter of Ua Chellaigh,
 his mother.

meic Eamainn Albanairg :
 ingen meic Suirtain moir na
 Gailline, a mátar ;

Son of Edmund the Al-
 banian : the daughter of the
 son of Suirtan the Great of
 Galway, his mother.

meic Sir Uilliam burc :
 Una, ingen Fedlimid, meic
 Cathal Croibdeirg, a má-
 tar ;

Son of Sir William Burc :
 Una, daughter of Fedlimid,
 son of Cathal Croibh Dheirg,
 his mother.

meic Uilliam 'Oig, púir
 an abairtair Uilliam Aca
 an Chip ;

Son of William the Young,
 who used to be called Wil-
 liam of the Ford of the Cep.

meic Riocairb Mhoir :
 ingen ríog Saxaon mátar ;

Son of Richard the Great :
 the daughter of the King of
 the Saxons, his mother.

meic Uilliam Conqueper
 .i. Uilliam Adelmuirpíone ;

Son of William the Con-
 queror .i. William Adelmu-
 sione,

meic Rirdeairb,
 meic Antoin .i. Iarla Ríog
 Sir Seon a ainm oile ;

son of Richard,
 son of Anthony, that is,
 Earl King Sir John his
 other name,

meic Sír Balbuaid
 meic Sír Badbdand,
 meic Sír Crass .i. Cenn
 na Críocróid;
 meic Ríng Rolont 'Oig,

meic Ríng Rolont Mhoir,
 meic Chappoluir 'Oig,
 meic Chappoluir Mhoir
 na Fhaince.

son of Sir Balbuad,
 son of Sir Badbdand,
 son of Sir Crass, that is,
 Chief of the Crusaders (?),
 son of King Roland the
 Young,
 son of King Rolont the
 Great,
 son of Charles the Young,
 son of Charles the Great
 of France.

.1. Ua Cuairpe.

Riocard, Uilleac, Tomar
 Ruadh, Dauid Dub, 7 Seann
 7 Uilliam—clann Emainn
 meic Tomair, meic Emainn
 Albanaig: Sadhb, inghen Uí
 Ceallaig, matair an tpir
 éirig: inghen Uí Flaithber-
 taig, matair an tpir
 deidenaig.

Uilliam 'Occ, mac Rio-
 card Mair—tuir mac lair
 .i. Sír Uilliam Burc; Seonin
 an dapa mac, ó tat clann
 tSeonin; Pílpín an tpir
 mac, ó tat clann Pílpín, et
 plocht mac Teaboid, et
 clann Maoilir na hEile, 7
 clann Giobun, 7 plocht hoi-
 berd na Cille.

Ceatáir mac Pílpín .i.
 hoiberd 7 henri (an plocht
 henri atá Clann Teboid et
 Clann Maoilir), et Giobun
 an tpir mac, et Seonac

.1. Ua Cuairsce.

Riocard, Uillec, Thomas
 the Red, David the Black,
 and John and William—
 werethesons of Edmund the
 Albanian: Sadhb, daughter
 of Ua Ceallaigh, the mother
 of the three first: the daugh-
 ter of Ua Flaithbertaigh
 was the mother of the three
 last.

William the Young, son
 of Rickard the Great—three
 sons he had, namely, Sir
 William Burc: Seonin, the
 second son, from whom
 are Clann tSheonin (Jen-
 ningses); Philippin, the
 third son, from whom are
 Clann Pílpín, et the poste-
 rity of Theobald, and Clann
 Meyler of the Neale, and
 Clann Giobun, and the pos-
 terity of Hubert na Cille.

The four sons of Pílpín—
 Hubert and Henry (of the
 posterity of Henry is Clann
 Teboid and Clann Maoilir),
 and Giobun, the third son,

bacac an cethpamad mac,
o attatt Clann Pilpin.

Aon mac ag Sir Uilliam
a bupc .i. Emann Albanac :
aon mac ag Emann Albanac
.i. Tomar. Coigean mac la
Tomar .i. Uatep a bupc,
7 Emann na Peroige, et
Ripdepo cuplaig, et Seaan
a bupc Muintipe Crechan,
et Tomar 'Og Maighe.

Teaboitt a bupc, mac
Uatep Chiotais, meic
Seaan, meic Oileueraip,
meic Seaan.

Maolip 7 Dauid, 7 Rip-
depo an lapainn clann Tea-
boitt na Long, meic Rip-
depo an lapainn, meic
Dauid, meic Emann, meic
Uillic na cCaillech, meic
Emann na Peroige.

Iapla Chloinne Riocapττ.

Riocapτ,
mac Uillic,
meic Riocapτ Saxanaig,
meic Uillic na cCeand,
meic Riocapτ,
meic Uillic Cnuic Túaig,

meic Uillic Ruaid,
meic Uillic an Phiona,
meic Riocapτ 'Oig,
meic Uillig Enaig Chaom,

and Seonac Bacach, the
fourth son, from whom is
the Clann Pilpin.

Sir William Burke had one
son, namely, Edmund the
Albanach (the Albanian):
Edmund the Albanach had
one son, namely, Thomas.
Thomas had five sons,
namely, Walter Burke, and
Edmund of the Beard, and
Richard of Turlach, and
John Burke of the People
of Crechan, and Thomas the
Young of Maigen.

Theobald Burke, son of
Walter the Left-handed, son
of John, son of Oliveras, son
of John.

Meyler, and David, and
Richard of the Iron, were
the sons of Theobald of the
Ships, son of Richard of the
Iron, son of David, son of
Edmund, son of Ulick of
the Nuns, son of Edmund
of the Beard.

The Earl of Clanrickard.

Rickard,
son of Ulick,
son of Ricard the Saxon,
son of Ulick of the Heads,
son of Rickard,
son of Ulick of Cnoc
Tuagh,
son of Ulick the Red.
son of Ulic of the Wine,
son of Rickard the Young,
son of Ulic of Enach
Caoim,

meic Riocairb an Fhorb-
air,
meic Uilliam Leith,
meic Rocairb 'Oig,
meic Uilliam Conquerer.

son of Rickard of the
Increase,
son of William the Grey,
son of Richard the Young,
son of William the Con-
queror.

Rémann a búrc, mac
Seaan na Semar, meic Rio-
cairb Saxanaig.

Raymond Burke, son of
John of the Shamrocs, son
of Richard the Saxon.

Rémann na Scúab, mac
Uillic na cCenn, meic Roi-
cairb.

Raymond of the Browns,
son of Ulick of the Heads,
son of Rickard.

Genelac mac Dauid.

Genealogy of Mac David,

hoibepb buide,
mac Uilliam,
meic Tomair,
meic Dauid,
meic Emainn,
meic Uilliam Thairb,
meic Dauid,
meic Emainn,
meic Roibepb,
meic Sir Dauid,
meic Riocairb Fhinn,
meic Riocairb 'Oig.
meic Uilliam Conquerer.

Hurbert the Young,
son of William,
son of Thomas,
son of David,
son of Edmund,
son of William the Rough,
son of David,
son of Edmund,
son of Robert,
son of Sir David,
son of Rickard the Fair,
son of Rickard the Young,
son of William the Con-
queror.

Sean an Termainn, Dauid
.i. an Peppún buide, Uatep
γ Teaboit .b.—clann Rir-
depb, meic Uatep, meic
Tomair, meic Emainn Al-
banaig.

John of the Termann,
David, that is, the Yellow
Parson, Walter, and Theo-
bald the Yellow, were sons
of Richard, son of Walter,
son of Thomas, son of Ed-
mund the Albanian.

Seaan γ Tomar .i. Abb
Cungaclann—Maolip, meic
Teaboit, meic Uátep, meic
Tomair, meic Emainn Al-

John and Thomas, that
is, Abbat of Cong—were
the sons of Meyler, son of
Theobald, son of Walter,

banaiḡ, meic Sír Uilliam
ḡpc.

Teaboit mac Uillie, meic
Ripberb, meic Tomair,
meic Émainn Albanaiḡ.

Shiocḡ henrí a ḡpc—
Uatep, mac Óáuib, meic
henrí, meic Tomair, meic
Émainn Albanaiḡ.

ḡenelaḡ Cloinní Pilpin
Carplein an ḡarraiḡ.

Emann ḡuibhe,
mac hoibepb,
meic henrí .i. an Peppun,
meic Teaboit,
meic Uatep,
meic hoibepb,
meic Seonac ḡacaḡ,
meic Pilpin, óa táat
Clann,
meic Uilliam 'Oig,
meic Riocairb,
meic Uilliam Conquerer.

ḡenelaḡ mac Pilip na
Letreach.

Pilip,
mac an ḡiolla Dhuib,
meic Uatep Chaoich,
meic Uilliam,
meic Semair,
meic Tomair Rúuib,
meic Miluin,
meic Pilip, ó tat Clann
Pilip,

son of Thomas, son of Ed-
mund the Albanian, son of
Sir William Burke.

Theobald, son of Ulick,
son of Richard, son of Tho-
mas, son of Edmund the
Albanian.

The Posterity of Henry
Burke—Walter, son of Da-
vid, son of Henry, son of
Thomas, son of Edmund
the Albanian.

Genealogy of Clann Pilpin
of Castlebar.

Edmund the Yellow,
son of Herbert,
son of Henry the Parson,
son of Theobald,
son of Walter,
son of Hubert,
son of Seonac the Lane,
son of Pilpin, from whom
are Clann Pilpin,
son of William the Young,
son of Richard,
son of William the Con-
queror.

Genealogy of Mac Philip
na Letreach.

Philip,
son of the Black Giolla,
son of Walter the Blind,
son of William,
son of James,
son of Thomas the Red,
son of William,
son of Philip, from whom
are Clann Philip,

meic Baillbín,
meic Philip,
meic Goisdelbh Mór,
meic Gillibert Mór.

son of Baledrin,
son of Philip,
son of Goisdelbh the
Great,
son of Gillibert the Great.

Genealog of Clainne Tomín.

hénrí Dub,
mac Rícheird,
meic Uilliam Ohuib,
meic Magiu,
meic Tomín, ó tá Clann
Tomín,
meic Uilliam 'Oig,
meic Uilliam Mór na
Maighne,
meic Uilliam Phinn.

Genealogy of Clann Tomin.

Henry the Black,
son of Richard,
son of William the Black,
son of Magiu,
son of Tomin, from whom
are Clann Tomin,
son of William the Young,
son of William the Great
of the Maighin,
son of William the Fair.

Genealog mac Siúrtáin,

Rícheird,
mac Tomás 'Oig,
meic Tomás .O.

meic Seán,
meic Maoilín,
meic Seonín na Páirte,
meic Siúrtáin 'Oig,
meic Siúrtáin Mhór na
Gaillíne.

Genealogy of Mac Siurtain.

Richard,
son of Thomas the Young,
son of Thomas the
Brown(?),
son of John,
son of Meyler,
son of John of the Part,
son of Siurtan the Young,
son of Siurtan the Great
of Galway.

Genealog mac Feorais.

Maoilín buide,
mac Tomás,
meic Tomás na Feróige,

meic Uatér,
meic Rícheird,
meic Maoilín Mór.

Genealogy of Mac Feorais.

Meyler the Yellow,
son of Thomas,
son of Thomas of the
Beard,
son of Walter,
son of Richard,
son of Meyler the Great.

Genealog mac bairin.

Rírbepo,
 mac henrí .R.,
 meic Tomair,
 meic Roibepo,
 meic henrí Mír,

 meic Roirbepo,
 meic Magiu,
 meic bairin, ó tá Mac
 bairin,
 meic Uilliam 'Oig,
 meic Uilliam Móir na
 Maighne,
 meic Uilliam Fínd Cille
 Commain,
 meic Sír Dauid .i. mac
 Ríð breacan

Genealogy of Mac Baitin.

Richard,
 son of Henry the Red,
 son of Thomas,
 son of Robert,
 son of Henry of the
 Cake (?),
 son of Robert,
 son of Magiu,
 son of Baitin, from whom
 are Mac Baitin,
 son of William the Young,
 son of William the Great
 of the Maighen,
 son of William the Fair
 of Cell Commain,
 son of Sir David, that
 is, son of the King of the
 Britons.

(To be continued.)

EXCURSIONS AND REPORTS OF LOCAL SECRETARIES.

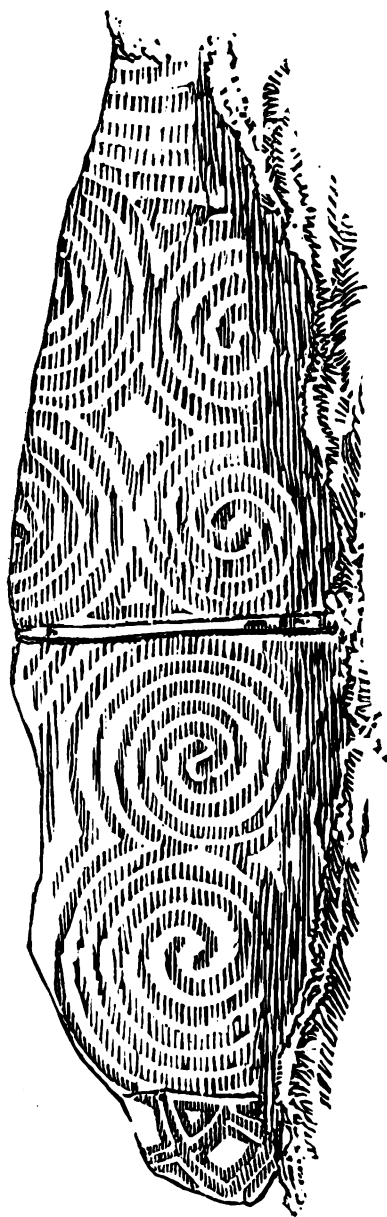
EXCURSION.—An excursion was made by some Members of the Association on the day before the Meeting, April 1st. The party left Dublin by the 9 A.M. train to Drogheda; the railway journey commanding land and sea views of much interest. The route is highly picturesque; and during the journey glimpses were had of many places or districts celebrated in Irish history. Amongst these, the more remarkable are, perhaps, the Hill of Howth, Ireland's Eye, Malahide, the Round Towers of Swords and Lusk, the Skerry Islands, on one of which, Holm Patrick, our national saint is recorded to have landed when on his voyage from Wicklow to the mouth of the Boyne, on his way to Tara. To the northward were seen the Carlingford Hills, and beyond them the range of the Mourne Mountains in the county of Down.

Upon the arrival of the party at Drogheda cars were hired for the day. The first place visited was Monasterboice, a foundation of St. Bute, or Boetius, who died A.D. 521. Here was examined one of the finest of the Round Towers of Ireland, two ruined churches, one of which is probably as old as the sixth century, two crosses of stone, which latter have been pronounced on competent authority the finest monuments of their class and age to be found in the Christian world. One of these art-laden memorials bears an inscription in Irish which records the name of its maker—*Muiredach*. There were two abbots of Monasterboice of the name Muiredach, one of whom died A.D. 844, the other in A.D. 923 or 924. Dr. Petrie has suggested a variety of reasons for assigning this cross to the latter, who was a very remarkable man. His death is thus entered in the Annals of Ulster:—"A.D. 923 or 924, Muiredach, son of Domhnall, tanist-abbot of Armagh, and chief steward of the southern Hy Niale, and successor of Buite, the son of Bronach, head of the council of all the men of Bregia, laity and clergy, departed this life on the fifth day of the Calends of December." There is a third very beautiful but rather small cross, besides a number of other objects of high antiquarian interest, to be found in the cemetery. In some respects the group of ecclesiastical antiquities at Monasterboice must be looked upon as one of the most important remaining in the country. All have been well cared for by the Board of Works, being made national monuments. After studying the sculptures of the crosses, and the peculiarities of the Round Tower, which is remarkable from its double lean, the party proceeded to Mellifont, a small hamlet situate a short distance from the old ecclesiastical settlement of St. Bute, and very celebrated in the chronicles of Ireland. The ruins, visible until lately, consisted of but few portions of a once important monastery—two of them remarkable in many respects for their architectural character. This abbey having been constituted a national monument, it is now under the hands of the Board of Works, and very remarkable discoveries have been made. By excavation the base of a

grand church has been uncovered. Its plan a cross, with tower in the centre, transepts with chapels opening off them to the east, and nave with centre and side aisles. The richly-moulded bases of the piers of the tower and of the arcade pillars are uncovered, and a grand entrance doorway in the gable of the north transept is revealed. The cloister has been traced at the south side of the church, and now the two previously-known fragments are seen to fall into their places. That called St. Bernard's Chapel, proves to be the chapter-house, opening on the eastern cloister walk; and the beautiful and richly-sculptured octagon structure heretofore generally called the "Baptistry"—a designation ignoring the fact that abbeys did not baptize—is seen to open off the south cloister walk by a noble doorway, the base of which has been uncovered, and was probably the lavatory. It is to be hoped that the proprietor will soon allow the excavation of the western portion of the church to be completed. It is at present covered by some half-ruined mill premises.

Leaving Mellifont, the party, after a short drive through a beautiful country, arrived at Newgrange, one of the three gigantic chambered tumuli for which the neighbourhood, formerly called "*Brugh-na-Boinne*," is celebrated. "The great and grand form of pagan sepulture," wrote Sir William Wilde, "and that in which Ireland excelled all the nations of north-western Europe, was the pyramid—the western stone-and-clay analogue of those upon the Nile, from Cairo to Sackara." The great tumuli of the Boyne have no doubt many points of resemblance to the celebrated pyramids of the Nile. The long low passage leading from without to the domed stone chamber, or chambers, with their sarcophagi of stone, and the colossal proportions of the stones of which they are composed are features common to both. Unlike the famous relics of the Nile, our tumuli are circular in form, and are encompassed by a circle of stones, some of which weigh several tons. The various carvings which appear upon the stones forming the chambers of Newgrange and Dowth have great interest. In some instances they occur on the sides and backs of the megaliths, and plainly were cut before the stones were placed in their present positions. By the subjoined engraving is represented the carved stone which externally surmounts the entrance to the Newgrange megalithic chamber, and its spirals and lozenge patterns not the least interesting amongst them. The drawing was made by Mr. W. F. Wakeman.

On the return to Drogheda the excursionists passed through some of the finest river scenery in Ireland. Not the least interesting locality on their route was, of course, the scene of the Battle of the Boyne, and the glen through which William's forces marched to meet those of James.



Carved Stone over external entrance to Chamber, Newgrange.

REPORT from the Local Secretary of the County of Wicklow.—The ancient Celtic church of Aghowle, in the county Wicklow, on which an article was recently published in the "Journal" of the Association, having been constituted a national monument, the Board of Works have been engaged in its repair. I visited it some time since, and believing that the Members would be pleased to hear of the excellent work that has been done, I present the following Report on the subject:—The Board of Works have had the north wall under-pinned, and also the east gable. They have also taken down three courses from the top of the north wall, and re-set them in cement, and then covered the top with concrete. They have removed the ivy, and built up the great open crack in the north wall, and have also placed a buttress against the corner of the east gable where it joined the north wall. As the east gable only overhangs six inches, and as the foundations are well secured, and the wall is three feet thick, I think, with the help of the buttress, it may now stand for any number of years. The removal of the ivy has revealed the small window high up in the west gable, which the writer of the Paper alluded to was unable to sketch owing to the mass of ivy which then covered it. The window has inclined sides, and externally its head is a straight-sided arch cut out of two stones. Internally it has a wide splay, and the head is a semicircular arch, which is mostly of rubble work. There are only three cut stones built into the arris of the internal splay near the bottom. These are evidently original work. The removal of the ivy has also uncovered a third corbal stone at the west end of the church, which must have been used for the support of a loft or gallery at one time placed there. A recess has been uncovered in the south wall which may be a window built up; but if so, it would be probably one inserted in the church at a later period, as it would have been a large window quite unlike the old existing windows. In clearing about the foundations of the east gable inside the church two objects of interest were discovered. One was apparently the base of a pillar cut on the end of a stone that was inserted in the wall of the east gable, and pretty close to the south side-wall. It seems contemporary work, and there was a similar pillar at the other side of the east gable, there being a vacancy, or broken-down place, whence it appears to have been pulled out. The other object of interest was a square font, or holy water vessel, not very much unlike many fonts used at the present day. There is no drain-hole in it. The cross has also been restored, the head having been fastened on with two stone pins, and it now presents a most striking appearance. The very intelligent mason employed by the Board of Works examined the churchyard and the ditches around for any trace of a round tower, but could find none. It is to be regretted that the Board of Works did not take down the modern wall built across the church by the "Nixon" family, and restore it to the breach which they pulled down in the north wall for materials to build it. Had they done so, and placed a gate in the west doorway, I do not see that there could have been any just cause for complaint, as the graves would have been still inclosed, and at the same time the appearance of the church not spoiled, as it now is, by this most unsightly modern cross wall. They could then also have relieved the west doorway of the masonry, also quite modern, with which it was blocked up at the time the cross wall was built.

J. F. M. FRENCH.

QUARTERLY NOTES FROM ARCHÆOLOGICAL PUBLICATIONS.

SCRAPS FROM BOOKSELLERS' CATALOGUES.—I have before me a little pile of catalogues with headings as various as their contents, and all relating to books and manuscripts. Amongst these are clearance catalogues in all classes of literature, volumes "which no gentleman's library should be without." "Rare, valuable, and useful books, ancient and modern." Books relating to America, to heraldry, facetiæ, ballads, poems, satire, humour, biography, history, antiquities, Cruikshank, Bewick, fine arts, games, sports, the stage, &c., &c. These catalogues are a sad temptation to the book lover and book collector of slender means and limited income: how his eye lingers upon choice copies of rare first editions with bindings in scored, mottled, or tree marbled calf, with the superlibrio of a former owner stamped upon the cover, or with the book-plate or autograph placed inside it. Tall copies with wide margins, or dainty copies of Elzevers, or of the Aldine press, or in Baskerville's clear and perfect type. And what a pleasant and instructive hour a readable catalogue affords; it is one of those easily carried pamphlets that can be taken up and laid aside and taken up again, and when done with, it should be passed on to some brother book-buyer. I have often regretted that I did not note the quotations from poets and authors that occur on some of these catalogue covers. I have copied the following from those before me.

William Downing gives four lines in black letter :

"For he would rather have at his bed-head,
A twenty books, clothed in black or red,
Of Aristotle, or his philosophy,
Than robes rich, rebeck, or saltery."—Chaucer.

Again, in 1871, he quotes from Dean Milman :

"In the Office at Whitehall, or the Horse Guards, on the Bench of the House of Commons, amid the applause or admiring silence of the House, his heart was in his Library and among his Books."—Dean Milman : *Memoir of Lord Macaulay.*

And in 1873, from Ruskin :

"To be without books of your own is the abyss of penury. Don't endure it."—Ruskin's *Fors Clavigera*, xxiv. 31.

And again, more recently :

"The mind shall banquet though the body pine."

And lastly, another from Ruskin :

"Every good book, or piece of book, is full of admiration and awe ; . . . and it always leads you to reverence or love something with your whole heart."—Ruskin's *Elements of Drawing*, p. 357.

W. P. Bennett gives the quaint poesy :

"Antique Books—Good Old Books—
Brought from many Odd Corners and Books."

And again, James Wilson has the trite and business-like motto :

"If a book is worth reading it is worth buying."—Ruskin.

And another from the same author :

"I say we ought to love literature. If a man spends lavishly on his library, we invariably find him a contented man ; sometimes we call him a Bibliomaniac, but you never hear of him ruining himself by his book purchases. Indeed books are precious things ; they ought to be in every man's house."—Ruskin.

John Hitchman gives the next three :

"Peruse me well, and thou
Mayest find a want supplied."

Old Play.

"Buy, read, and judge,
The price do not grudge.
It will doe thee more pleasure,
Than twice so much treasure."

George Peele.

"Bent on fresh supplies,
He cons his catalogue with anxious eyes :
Where'er the slim Italics marks the page
Curious and rare his ardent mind engage."

Dr. Ferrier's The Bibliomania.

All the foregoing are well-known booksellers in Birmingham.

John Kinsman, of Penzance, gives the following :

"Still am I besy Bookes assemblynge,
For to have plenty it is a pleasant thing."

Brandt.

B. & J. F. Meehan, of Bath, quote from Caxton :

"After dyuerse Werkes, made translated and achieved,
hauing noo werke in hand I sitte in my studye where laye
many dyuerse Baunflettes and Bookys."—Caxton.

Edward Avery, of London, gives a wood-block of a bookworm, and the original lines :

“Behold ! in various throngs the scribbling crew,
For NOTICE eager, pass in long review,
Here SENSE and WIT, with POESY allied,
DRAMAS and PLAYS, are all ranged side by side.
Now, DRAW thy PURSE and be my guest,
When you with BOOKS will soon be BLEST.”

And again, another, with the anonymous lines :

“Books, of all earthly things my chief delight,
My exercise by day, and dreams by night :
Dispassion'd masters—friends without deceit,
Who flatter not ; companions ever sweet.”

Anonymous.

Arthur Reader, of Red Lion Square, uses the term “By-paths of Literature,” and terms his catalogue :

“*A Catalogue of Books, wherein contains
Religion's Laws and Poets' lofty Strains,
With Humour from the Wit's droll pen,
And ev'ry Art e'er since the world began.*”

John Salkeld, of Clapham-road, S.W., ignores the poeseys and quotations; and as his catalogues, in their quaint originality, amuse the mind, so the covers do the eye with old woodcuts, such as events in the history of Old Mother Hubbard, a broad grin, the race between Joey Grimaldi and the sweep, a comic cut by Cruickshank, or a sylvan scene by Bewick.

ROBERT DAY, JUN., F.S.A.

THE STONE AGE ON THE NILE.—The following notes are from “Nile Gleanings,” by H. Villiers Stuart, of Dromana. He visited the pyramid of Senafreon at Meidoum, of the 3rd Dynasty, the most ancient pyramid in Egypt. Near this he found tombs of the 3rd Dynasty (which ended B.C. 3500): on these occurs the Oval of Senafreon with the title of Neb Matt “Lord of Justice” beneath it:—“The tomb differs in other respects entirely from those even of the 4th Dynasty which succeeded. The figures and hieroglyphics were all in mosaic of peculiar structure, consisting of a network of deep cells cut in the hard limestone, and then filled in with cement, coloured to suit the subject. . . . All round, the desert was strewn with flint flakes, the instruments used to carve the mosaics in the hard rock : more efficient, no doubt, than the bronze tools or copper tools which there is evidence they then possessed. We brought away a few of those flakes with us ; *the edges had all been worn to blunt-*

ness.”—p. 30. Yet “the very characters forming the name of the former inmate of this tomb prove that they had metal implements. The second hieroglyphic being a reaping-hook, which, from its shape, could not have been of flint, while on the wall is a representation of a man cutting the throat of a spotted goat with a long-bladed knife.”—p. 36.

Mr. Stuart visited a forest of fossil trees in the Lybian desert, twenty miles in a direct line from Cairo, beyond the great pyramid :—“We ascended the hill, which was also crowned with quantities of fossil wood, and there I found a fossil stick, showing three very distinct cuts made with an axe of some kind while the wood was still in its natural state : we brought it away with us. The ground was littered in many places with chips, as if split off with an axe.”—p. 350.

JAMES GRAVES.

PROCEEDINGS AND PAPERS.

AT the QUARTERLY GENERAL (ULSTER) MEETING, held at the Town Hall, Portrush, on Wednesday and Thursday, July the 29th and 30th, 1885 ;

THE REV. CANON GRAINGER, D.D., M.R.I.A., F.R.G.S.I.,
Vice-President of the Association, in the Chair,

The following Members were elected :—

The Rev. Leonard Hasseé, Gracehill, Ballymena ; Major-General Francis W. Stubbs, Dromiskin, Castlebellingham ; Mrs. Hans White, Kilbyrne, Donerail ; James Allen French, the Rectory, Drumcliff, Sligo ; Blaney Reynell Balfour, J.P., Townley Hall, Drogheda ; Effingham C. Mac Dowell, M.D., F.R.Q.C.P., the Mall, Sligo ; Robert Kilpatrick, 1, Queen's-square, Glasgow ; and Rev. Frederick Tymms, Baskin Hill, Cloghran, Co. Dublin.

It was resolved that an address should be presented to His Excellency the Earl of Carnarvon, Lord Lieutenant of Ireland ; and by a unanimous vote of the Meeting the Fellowship of the Association was conferred on His Excellency.

The Chairman then delivered an address as President

of the Meeting. He said, amongst other valued members of the Association removed by death, they had to regret the loss of the Rev. John Francis Shearman, who had, with great learning and research traced on the pages of their Journal the foot-prints of St. Patrick; and whose essay on the Early Celtic Races of Great Britain, though far advanced, was, alas, left unfinished. He had just seen a touching memorial of him in the hands of a relative, the Rev. J. N. Shearman. It was a Bible, four centuries old, in most beautiful type, the capital letters being manuscript, in red ink. The pages of their Journal showed the extent of the work of the Association in the very large number of valuable historical and archæological papers with requisite illustrations, including an account of the cromlechs of Antrim and Down, illustrated by Mr. William Gray. There was also an account of the finds in the Lismacrogghery crannoge in his (the President's) parish, which were splendidly illustrated by Mr. W. F. Wakeman in a style that reminded them of his master, Petrie. A question which he would press upon the attention of members was whether they should encourage great central collections or small local collections. He was himself in favour of encouraging small local collections, having seen the vacant countenances of visitors at the great national museums, wearied by the extent of the galleries. Ireland would, however, be honoured by having soon in Dublin one of the finest museums in the world, under the Directorship of Mr. Valentine Ball. His idea would be that their Local Secretaries should make a record of all private collections within their limits, and place the names of the owners on the pages of their Journal. Even small collections thus recorded might prove of value to experts in the various subjects. The clergy, for instance, might have a number of interesting articles as heirlooms in their parishes, handed down from century to century. If this were done, Ireland would soon become known as rich in objects of historical interest. His own parish of Skerry and Rathcavan had two cartloads of antiquities exported out of it before he came on the scene. He need

scarcely say there were none taken since. As a specimen of what might be done by attention in every quarter, he produced the bone of a whale which had been only disinterred three months and three days ago out of the gravel pit at the Curran, Larne. It was the forearm of an enormous whale, and the animal may have been contemporary with the primæval men who worked the flints that were said to be found in the same sand and gravel. It belonged to the species which now inhabited the antarctic regions, and indicated the great difference between the climate of Ireland then and now. He thought their learned scholars might endeavour to identify the animals mentioned in the "Annals of the Four Masters" with existing species. For instance, in the year 739, a whale was recorded as having stranded at Mourne, three teeth of which were of gold, and one of them was exhibited on the altar at Bangor for many years. Giraldus Cambrensis thought, however, that the gold was only the glitter of the teeth; and perhaps a bone of such a whale was now in the Glenny collection at Newry, where he (the President) saw a cetacian vertebra within the last few days. In the year 887, a mermaid was described as cast ashore in the country of Alba. It was 195 ft. long, with fingers 7 feet long, nose 7 ft. long, and a skin of pure swan-white colour. The question arose, was this a seal or a great sea serpent? He had no doubt in the authenticity of the fact of some such animal having been seen, because the eclipses that were described in the time of Patrick, in the "Four Masters," have been all verified to the very hour and day; and another animal was mentioned in the year 1472, so artlessly as to prove the account to be the narration of an eye-witness. It was in the following terms:—"A wonderful animal has been sent to Ireland from the king of England. It is a mare of a yellow colour, with hoofs like a cow's; a very large head, and a long neck; an ugly tail, with which she draws burdens; she has a saddle of her own, and stoops when going under a doorway however high on her knee, and also to receive a rider." Under this description some camel or dromedary must be meant. The President hoped that the present Congress of the Association would

be of an instructive, as well as of an enjoyable nature, and concluded amidst loud applause.

Mr. W. J. Knowles, M.R.I.A., one of the Local Secretaries for the county of Antrim, exhibited a large collection of stone and bone implements, weapons, and ornaments, obtained from the prehistoric sites in Whitepark Bay, near Ballintoy, and read an account of them—being the first section of a Report intended to comprehend the other sites of the neolithic folk in the north of Ireland—as follows:—

WHITEPARK BAY, CO. ANTRIM.

The north of Ireland has for many years past yielded a rich harvest of flint implements and other prehistoric antiquities. The study of these gives us much instruction, and enables us to obtain a wonderful glimpse of the manners and customs of the earlier inhabitants of our island when written records fail us. There are, however, serious drawbacks in the way of obtaining all the information that should be learned from a study of those objects, which arise chiefly from the irregular and unscientific manner in which they are procured and gathered into museums or private collections. In the spring and autumn, when the soil is being turned over, they are picked up by farmers and labourers, who take them to their homes, where they may lie tossing about in out-of-the-way corners for a long time before the dealer gets them, and by the time they come into the collector's hands they may possibly be broken or otherwise injured, and all trace of their history lost or forgotten. If they are flint implements, perhaps they may have been boiled hundreds of times to cure cattle which were elfshot, and be found so useful for this purpose that their owners are unwilling to part with them unless they get a smart price. I have known cases where the possessors of a few flint antiquities refused to sell them, as it was found more profitable to lend them out to neighbours for the purpose of curing cattle than sell them at once for a small sum. Collectors themselves have been greatly at fault, for even if they have been able to procure an object shortly after being found, they have, as a rule, taken too little care to find its history—the object or, as it is frequently called, the “curiosity,” being often all that is sought for. The evil of this course will be at once apparent when we consider that our country has been alternately occupied by peoples of different race and culture, and that an object which had been used by one race may be found in a field to-day, and another which had been in use by a race which occupied the country either long before or after, may be found in the same field to-morrow.

In the earlier days of collecting, matters were worse than at present. Only the large and attractive objects were collected in these times, perhaps the largest stone axe, the finest bronze spear or gold ornament. Many excellent gold and bronze ornaments and implements were sold for their mere money-value as old gold or brass, and were melted down. Some

kinds of stone implements were not collected because, I think, dealers did not know that they existed and never inquired for them. We, therefore, find that many collections of antiquities in Ireland, England, and Scotland, are poor, or perhaps entirely wanting in some kinds of Irish antiquities. I learned not long since that it was only within the last few years that the Royal Irish Academy had obtained a specimen of a certain kind of flint implement, and I think I possess sixty or seventy examples of another class of antiquities, of which, as far as I can make out, the Royal Irish Academy has only one or two specimens. The poorer flints and other stone objects were so little valued ten or fifteen years ago that one collector, who lived in a neighbourhood where they were abundant, and had obtained a rather large supply, offered to sell them at 4*d.* a quart; and another gentleman who had an extensive collection, while retaining a lot of useless forgeries and rubbish, threw the poor but honest "scrapers" among the gravel of his walks. One of our members, knowing more of their value put in a word in their favour, and got liberty to remove them "to his own walks if he pleased." He removed them, not, however, to his walks, but to his museum, and had such a load that it broke the springs of his conveyance on the way home.

From what I have stated it is not surprising that there should be a want of information on many points. Our museums and private collections are not only deficient as regards some classes of objects, but they do not, even when all kinds are represented, show in what proportion the various kinds have been used. Besides, from the manner in which they are collected we cannot have a correct idea of the relation which one object bears to another. Hence we frequently see expressed in our best books on antiquities that a certain class of objects is scarce, which is perhaps very plentiful, and that the age of some other class is doubtful, while, if we had paid more attention to the manner of collecting, there might have been no doubt in the matter.

It does not follow, however, that all our earlier collections are valueless. Owing to the improvement in the manner of collecting which has prevailed in later years, there has been a gradual accumulation of evidence bearing on the age and manner of using certain kinds of objects, and there is every prospect that in a short time we will be able to give a fairly accurate classification of our prehistoric antiquities. Large finds are always valuable because we usually meet with a variety of objects which were in use at the same time. In such cases as the Swiss lake dwellings we find many relics which had been in use together, and obtain much information as to the arts, the food, &c., of the lake dwellers. In England much information has been procured by the excavation of British barrows, where objects in use at the time of the interment have been found in the graves. Of such excavations the most valuable information has been obtained from the labours of the later explorers, such as Mr. Bateman, Canon Greenwell, &c., because some of the earlier explorers, like our own earlier collectors, neglected the poorer objects.¹ In all enlightened countries the subject of Archaeology is receiving more attention than formerly, and to enumerate the various intelligent explorers would make a pretty extended list. Unfortunately, we in Ireland cannot lay claim to much accurate work, when we take

¹ *Prehistoric Times*, by Sir John Lubbock, Bart., F.R.S. 3rd. ed., p. 139.

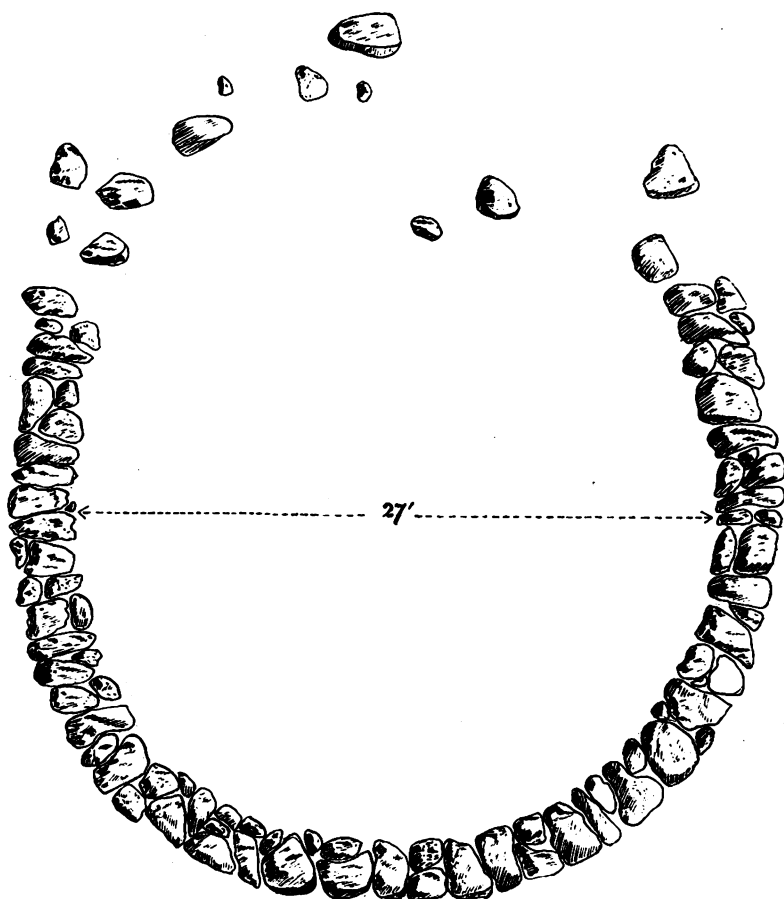
into account our wealth in prehistoric remains. Our collections have been chiefly obtained, not by means of excavation or from large finds, but, as I have stated, from chance finds of our farmers and labourers when cultivating their fields.

The prehistoric remains found by me in the sand-hills near Ballintoy, Portstewart, Castlerock, Dundrum, and other parts of the north of Ireland, which I intend to describe, are valuable for the reason I have mentioned; namely, that many implements in occupation of one people at the same time have been found together, and these remains are of more importance to us than are those from any other country, in enabling us to arrive at a correct idea of the life and customs of some of the earlier inhabitants of Ireland.

I began to study the prehistoric remains found in the sand-hills of the north of Ireland early in the year 1871. My attention was first occupied by the sand-hills in the neighbourhood of Portstewart, where I wrought quietly for over three years, before giving any one an idea of what I was doing. I found the remains of dwelling-places surrounded with flint flakes, wrought implements, and broken and split bones of animals, all in close proximity, and apparently just as they were left when the ancient inhabitants ceased to occupy the place. I studied the subject carefully, and gave a report of my work to the British Association, when it met in Belfast in 1874, entitled "A Glimpse of Prehistoric Times in the North of Ireland." Immediately after this there was a gathering of antiquity seekers from all parts, and the place was in a short time so digged, and scraped, and riddled in search of objects, that it lost its old appearance, and the sites of dwelling-places, which I had allowed to remain for the instruction of others, were soon entirely destroyed. Shortly afterwards I turned my attention to other parts, and next came to Whitepark Bay, near Ballintoy, about which I am now going to speak. I found it was necessary for me to make haste, as others were on my track; but I was in time to get several good hauls at this place before I was seriously disturbed by any one. Several notices have been given of my explorations among the sand-hills of the north of Ireland,¹ and it is my intention to lay before the members of the Association a revised account of the work I have done at the different stations, bringing up the information to the present date, and giving illustrations of the various classes of objects which were found. Though Whitepark Bay was not the first place explored, yet for several reasons I shall begin with it. First, because while there is a likeness between the objects there and those found at other places, there is a certain amount of dissimilarity, and far more agreement in character between the objects found at Portstewart and Dundrum than there is between either and those from Whitepark Bay. Secondly, there are some lessons concerning the antiquity of man in Ireland which can be more clearly observed here than at any of the other stations, and therefore I shall take up the remains found at Whitepark Bay and deal with them in the present Paper, leaving Portstewart, Dundrum, and other places for future occasions.

¹ "British Association Report for 1874," *Transactions of Sections*, p. 155, and 1879, "Report," p. 171; *Journal Anthropological Institute*, vol. vi., No. 4;

vol. vii., No. 3; vol. ix., No. 3; *Proc. Royal Irish Academy*, 2nd Series, vol. ii., No. 3, 1881.



Foundation of Hut Site, Whitepark Bay.



Section through Hut Site.

- a. Black layer or floor, with relics about 3' thick.
- b. Sand on which the floor rests.

Sprague & Co. Photo litho. London.

FOUNDATION AND SECTION OF HUT SITE.

WHITEPARK BAY, CO. ANTRIM.

Whitepark Bay is a quiet recess on the north coast of Ireland, about one and a-half miles from the village of Ballintoy, and five from the Giant's Causeway. On the land side there are steep cliffs, up to which the sea had at one time reached when the coast was at a lower level. Near the shore, and running parallel with it, there is a bank of sand fully half a mile in length, parts of which are covered with grass, but others are bare and now show no vegetation of any kind. On this bare portion, which is about thirty feet above sea level, there is still visible the remains of several huts which were the dwelling-places of a former race; but I regret that in this case, as in that of Portstewart, the destructive tendencies of implement-seekers have greatly altered the appearance of the place, and it is not now anything like what it was when I first discovered it. At the time of my earlier visits, seven hut sites were visible, and, on looking at the bank from the sea, these stood out as little mounds or prominences at intervals along the top of the bank. One of these sites was in very perfect preservation. It was circular, and had a foundation of stones about two feet broad all round the outside. The stones were unhewn, and it took two sometimes to form the breadth, but there was only one row in depth. This hut site was twenty-seven feet in diameter inside the walls. At the time I am writing none of these stones are in their former position; every one of them has been tumbled down the slope. Plate I. shows a view of this hut site when in a comparatively perfect state, from a drawing made on the spot. It is likely that the dwellings had been formed by poles meeting at the top, and covered with sods or thatch. They could only have been used to sleep in, as the floors when dug into yield very few relics, and there is abundant evidence that most of the work of manufacturing flint implements was carried on immediately outside the dwelling-places. Though most thickly around the dwelling-places, I found over all the portion on which there was no vegetation flint flakes, cores, hammer-stones, scrapers, and pieces of pottery, with several species of sea-shells and bones of various animals; some of these were lying exposed on the surface, while others were partly buried in the sand, which all along this bared portion was black for some inches below the surface, and full of relics similar to those lying on the surface itself. This black layer, I knew at once, from previous study at Portstewart and Castlerock, to be the old prehistoric surface.

THE BLACK LAYER, OR OLD SURFACE.

The old surface layer, as seen along the top of this bank, averages about three inches in depth, while the floor of some of the hut sites is fully a yard deep. Until a comparatively late period it had been covered by sand which I estimated to be from twenty to thirty feet in thickness. A remnant of this covering was standing at the time I first visited the place. It had a sward of grass on the top, and showed a steep face of crumbling sand on one side, while on the other it sloped away towards a small ravine. This piece of covering has now nearly disappeared through atmospheric denudation. At Portstewart the spaces among the sand-hills, which were laid bare by the action of the wind, were in the form of pits, and instead of a large extent of old surface appearing bare, it was to be seen in the form of black layers round the sides of the pit, with here

and there a portion standing out in the form of a platform. This is why I at first gave the name of black layer to the old surface.

It was very impressive to see this black layer laid bare as I first saw it at Whitepark Bay. There was the old surface, that had been covered up for centuries, again uncovered and appearing as the present surface, with the hut sites of the prehistoric people standing out so plain, and such evidence of active work all lying round. In one place a flat rubbing-stone with its top stone, or rubber, lying near it; an oval tool stone lying on a foundation stone of a hut, where it had evidently lain since last laid there by its prehistoric owner; and in another place the thick basal portion of a red deer's antler with deep cuts, and the flake that fitted into these cuts, lying side by side. Then the hammerstones, cores, and flakes lay about in profusion, and amongst them the scrapers and other manufactured objects, many of which had evidently never been in use. Everything seemed as if the ancient inhabitants had only lately gone away. Their daily occupation and mode of life were clearly depicted on the mind, and all formed a sight I shall never forget.

I dug over portions of this old surface on several occasions, and found many objects which must have been buried, perhaps accidentally, before the ancient people left. The sand would be constantly blowing about, and many things newly manufactured and laid down would be covered over. During winter—if they resided there all the year round—there must have been many occasions when blown sand would accumulate, which being trodden down might remain as a permanent covering. Possibly we might explain in this way the appearance of several dark layers one above the other. The dark floor inside the huts is always thicker than the old surface outside, and in both cases the blackish layer is firmer, and withstands the denuding action of the weather more than the sand above and below it. The black layer is generally very dark, sometimes being quite black, and at others brownish. It is full of fragments of charred wood, and its black colour is due in great part to the bits of charcoal, but partly, no doubt, to refuse animal matter.¹

THE COVERING ON THE OLD SURFACE.

It is a difficulty with many to know how this old surface could be covered with sand to a depth, in some cases, of twenty to thirty feet; and to those who do not understand the true nature of this black layer, the wind is the agent always thought of. It is imagined that a strong wind could soon heap up a great thickness of sand on a bare surface. This is no doubt true, but if owing to a strong wind a heap of sand accumulates on any spot to-day, it is liable from being loosely heaped together to be blown to some other spot to-morrow. While I have supposed that some

¹ In 1878, at the Dublin Meeting of the British Association, I obtained a grant of £15 to assist in excavating portions of the old surface layer at Portstewart, Whitepark Bay, and elsewhere. Several portions of the layer were dug over, and produced very interesting results, which are recorded in a report read at the Shef-

field Meeting of the British Association in 1879. The Committee consisted of Major-General Lane Fox, Dr. A. Leith Adams, Rev. Dr. Grainger, and myself as Secretary. The name of Sir John Lubbock was added in 1879. No money was ever drawn, and for various reasons the grant was not again applied for.

of the sand separating black layers may have accumulated by the wind, yet I must say that in all my numerous visits to Whitepark Bay during the past ten years—and I have been there at all seasons of the year—I have never yet found any accumulation of blown sand, such as two, three, or four inches in thickness, resting on the old surface layer. There may have been a little here and there in hollows, but I never found myself prevented from searching for implements from this cause. The tendency has been rather to lower the bank further, as is proved by the hut sites now standing apparently higher above the general surface than they formerly did. If the conditions as to climate were the same in prehistoric times as has been the case during the past ten years, an accumulation of twenty to thirty feet of sand would never have formed, yet there is no doubt that not many years ago the old surface layer which is now exposed had a covering of sand which I estimated from the data at first available, and I think pretty accurately, at from twenty to thirty feet in thickness.¹

I have already on several occasions given my explanation of the matter, which is this.² The old surface, after the place was abandoned, would soon, owing to the rich nature of the soil, become covered with vegetation, and as the sand would be blown on to this surface, part of it would be so protected by the blades of grass that it could not be blown away again. In another season the grass would grow up above the surface, and give shelter to more grains of sand, and so on from season to season the grass would grow up, and as the sand would blow over the surface part of it would be retained. By this means the surface would become slowly raised, the increase of elevation depending on the supply of loose sand, the strength of the winds, and the rate of growth of the vegetable covering. Any one viewing this covering, as it is still to be seen in some portions of Whitepark Bay, must see that the heightening of the surface can only proceed at a very slow rate, and that the time required to form twenty or thirty feet in thickness must have been considerably great. Slowly, however, as it forms, once a breach is made that the wind can act on, this covering may all be removed in a comparatively short period.

As the formation of the covering extends over a considerable length of time, it is probable that relics of a later age than the flints may occasionally be found in it, just as we sometimes find on the present surface of the sand-hills broken glass bottles, cartridge cases, &c. In the early times of the plantation of Ulster the sand-hills may have been resorted to as places of shelter from attack, and as safe places for hiding treasure in, or they may have been used as hiding-places by outlaws; coins, chiefly those of Elizabeth, that must have been brought over by the settlers, are frequently found among the sand. Objects deposited in the sand above the old surface layer would, on the covering of sand being removed, become mingled with the implements of the stone age, and so create more or less confusion. Therefore, everything found lying on the top of the old

¹ An old man in the neighbourhood, over seventy years of age, informed me he remembered the place being all covered with grass, and cattle grazing on it.

² *Journal of Anthropological Institute*, vol. vii., No. 3, p. 203; *Proceedings Royal Irish Academy*, 2nd Series, vol. ii., Polite Lit. and Antiq., No. 3, 1881.

surface layer, after the sandy covering has been removed, should be compared with the contents of the old surface layer itself.

Among the sand-hills around our northern and north-eastern coast there are various tracts of prehistoric surface which are still protected by a covering of sand, so that these sand-hills will be fruitful sources of discovery for many years to come. I do not believe that the north of Ireland has a monopoly of these ancient surfaces, and I think if looked for they would be found, protected by sandy coverings, in many parts of England, Scotland, and the Continent.

FLINT IMPLEMENTS.

The flint implements which I found are varied and numerous, and without reckoning mere flakes, amount to over fifteen hundred in number. Scrapers are by far the most abundant, but we have besides these axes, choppers, knives, borers, dressed flakes, &c., also hammerstones of flint, quartzite, and different kinds of rock, and a variety of other stone implements and ornaments.

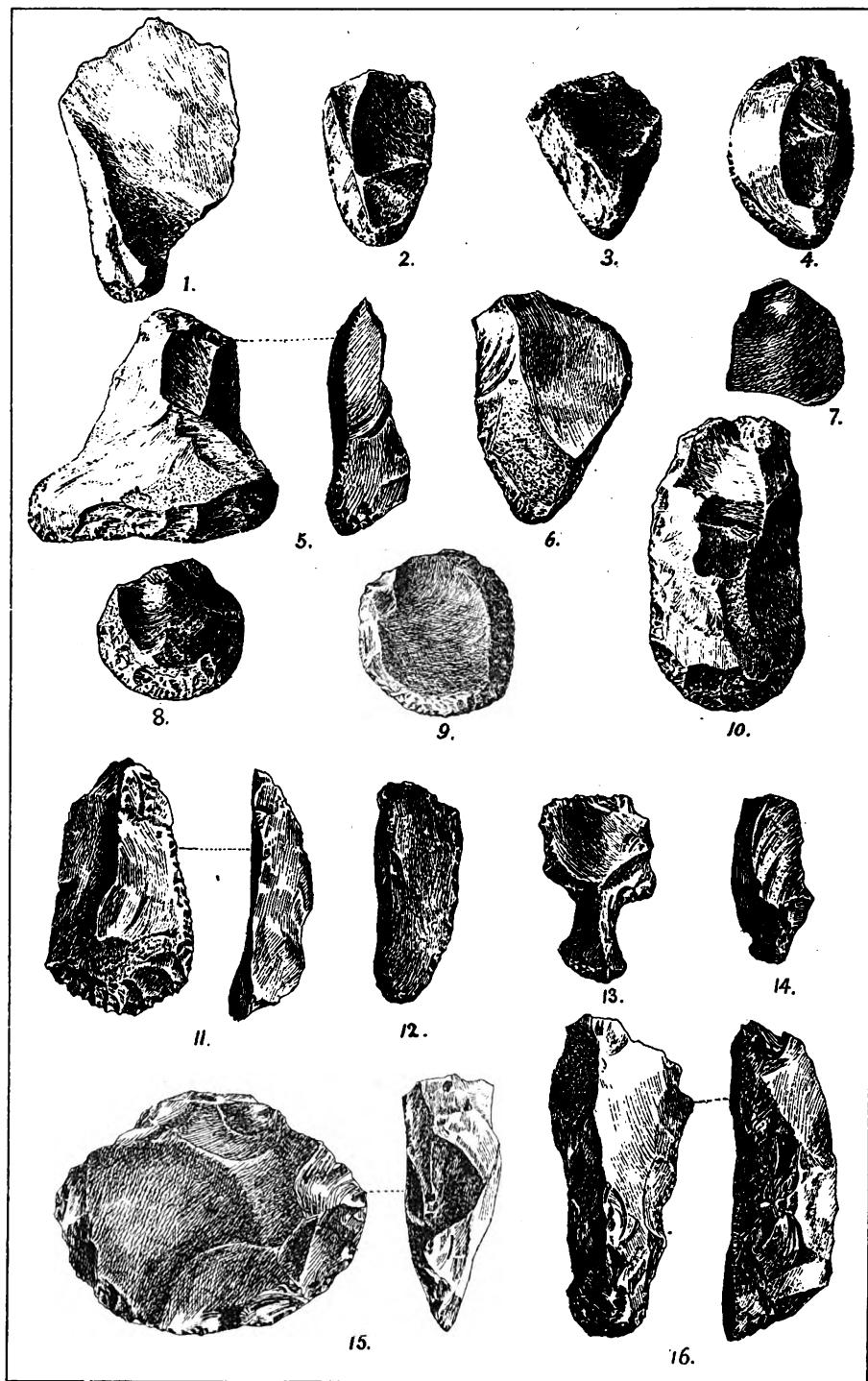
Scrapers.—According to Mr. Evans, these instruments received the name of “scraper” from their similarity to stone implements in use among the Esquimaux for scraping skins, and he defines a typical scraper as “a broad flake the point of which has been chipped to a semicircular bevelled edge round the margin of the inner face.”¹ I have no doubt that one of the uses to which scrapers have been put was the dressing of skins. I have tried them myself on goat skins that were cured, by rubbing the fleshy side occasionally for several days with salt and alum, and afterwards drying them. When dry the skin was very stiff and unyielding, but after scraping the fleshy side for some time with a flint scraper, it became quite soft and pliable.

At Whitepark Bay, as at all the other stations, the scraper is more numerous than any other form of implement, amounting to fully as many as all other kinds put together, and must have been employed for various purposes besides scraping skins. Scrapers frequently shade off into other forms, and in many cases I find it hard to say whether some particular object is a scraper, an axe, or a chisel. Many are neatly dressed, but others are very coarsely made, and have small teeth-like prominences, as if they had not been completely finished. It is possible that a certain roughness of edge may have been of advantage in a first dressing of skins; but from digging up the piece of red ochre shown in Fig. 62, Plate VII., out of a portion of the old surface layer, having numerous furrows and scratches on the two more flattened faces, I imagine that these rough scrapers may have been employed by the stone folk in scraping such stones so as to obtain paint with which to ornament themselves.² I have besides met with scrapers having the edge ground or blunted from use. This can easily be understood if they were employed in scraping the red ochre, but it would be hard to conceive that they

¹ *Ancient Stone Implements, &c.* By John Evans, F.R.S., p. 268.

² I have found other pieces of ochre

evidently too small to be scraped, which had been rubbed or ground on a flat surface.

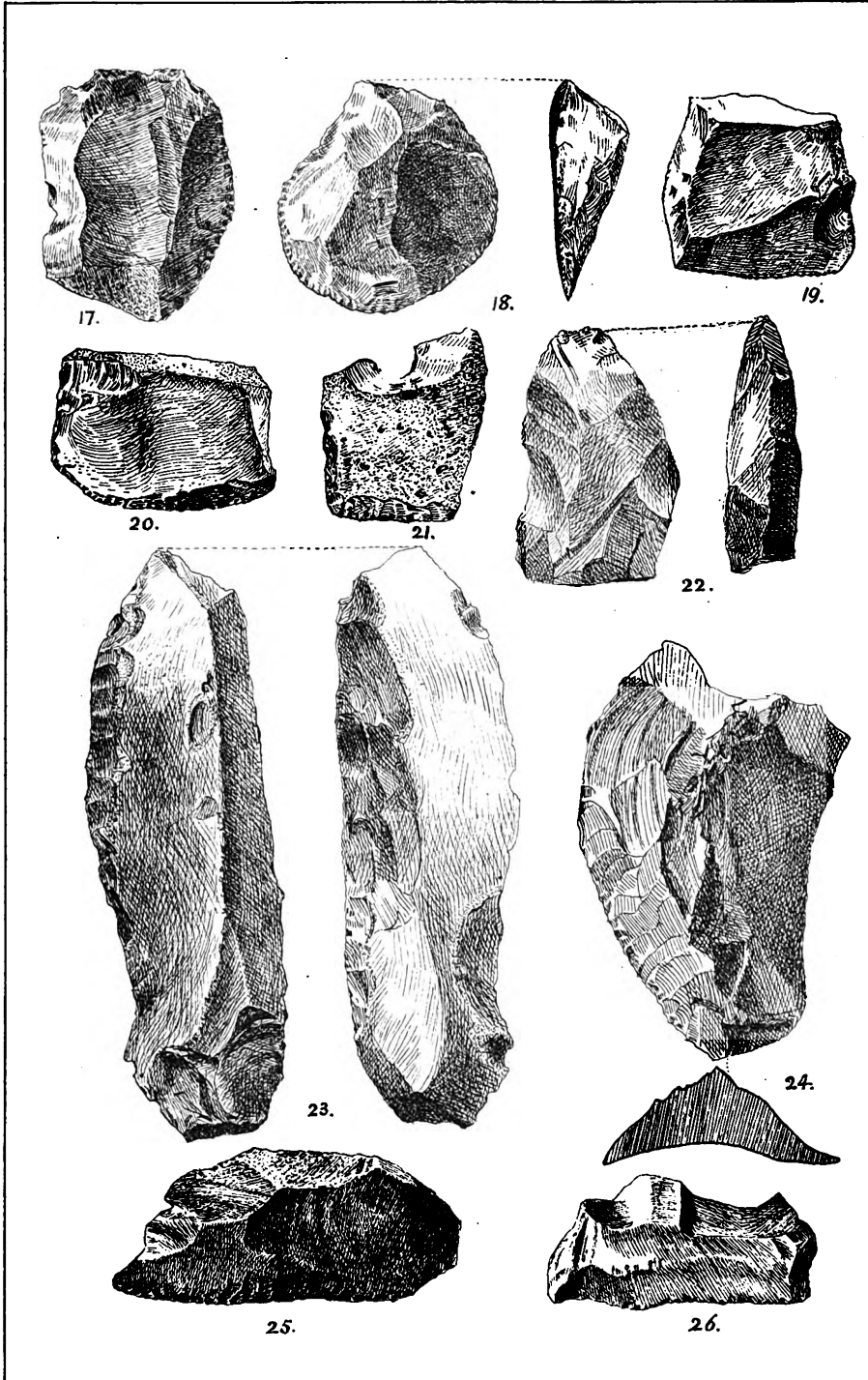


Scale— Half linear measure.

Sprague & Co. Photo-litho. London

FLINT SCRAPERS AND CHOPPERS.

WHITEPARK BAY, CO. ANTRIM.



Scale—Half linear measure.

Sprague & Co. Photo-litho London

SIDE SCRAPERS, CIRCULAR AND OTHER KNIVES, CHOPPERS, &c.

WHITEPARK BAY, CO. ANTRIM.

would ever become so worn by any amount of scraping on the fleshy side of a piece of skin.

Mr. Evans has classified scrapers into horseshoe-shaped, kite-shaped, oystershell-shaped, double-ended, ear-shaped, handled, &c.¹ There is a great likeness between Irish and English specimens; and while many of those types could be matched from Whitepark Bay, as will be seen in examining Plates II. and III., there are some which are peculiar, and could not easily be brought under any of Mr. Evans's classes. In most cases scrapers have a broad scraping edge; but I find a large proportion, about one-fourth, of the Whitepark Bay scrapers that are smaller at the dressed or scraping edge than any other part. See Plate II., Figs. 1, 2, 3, 4, 12, 13 & 14. Some of these are so small at the scraping end that they would fit into the hollow of a long bone, and may have been employed in scraping out the marrow. When broad at the base, as in Fig. 5, Plate II., we find sometimes the two ends neatly rounded by dressing, so that they could be used as two small scrapers. In this case, that portion of edge lying between the two ends shows that much less care has been taken in the dressing of it than was bestowed on the manufacture of the two ends themselves. Sometimes in these narrow scrapers there is a dressing running along the sides as well as at the point, but in such cases it is only the point that shows the nicely bevelled edge peculiar to the scraper, while in many instances the sides show no dressing, and it is the point only that is dressed into a scraping edge. There are also side scrapers; scrapers with a straight edge, as Figs. 19, 20, 21, Plate; III. and others having two or three jutting points dressed, as in Fig. 6, Plate II. In some cases the dressing, instead of being towards the ridge of the flake, will be away from it and towards the bulb side, as in Fig. 7, Plate II.; and occasionally we find the dressing at the bulb end of the flake (see Fig. 11, Plate II.). Many of those irregularly-shaped scrapers that would fit in best with Mr. Evans's oyster-shaped class would suit the left hand better than the right. While we have the neatly bevelled edge of the typical scraper in the majority of cases, there are still many instances where the dressing is merely a single row of slight chips, as in Fig. 19, Plate III.; and in other cases the chipping runs so nearly parallel with the surface that a sharp knife-like edge is produced. Such an edge could hardly have been used for scraping purposes. It would have been much more useful for cutting or skinning, and therefore objects having this kind of edge might, perhaps, be classed as knives. Hollow scrapers are very rare: only two or three examples have been found, all badly made. One is shown in Fig. 40, Plate V.

I cannot see that scrapers have been used as strike-a-lights. There would be no need of dressing them into shape if intended for use in that way, as they must soon lose their regular appearance. I have seen many examples of the flint and steel used in this country before lucifer matches became common, and the flint was usually a shapeless mass. In many cases the same miserable piece would last for months. Mr. Evans, in *Ancient Stone Implements*, mentions an interesting discovery by the Rev. Canon Greenwell, F.R.S., of a nodule of iron pyrites and a round-ended flake being found together in a barrow, and on summing up he says, "it is hard

¹ *Ancient Stone Implements*, p. 270, &c.

to imagine any purpose for which pyrites could be scraped by flint except for producing fire.¹ Canon Greenwell himself, referring to the same objects, calls them "flint and steel."² Fire may have been produced by percussion in the stone age, but I may also mention that Mr. Tylor, in his *Early History of Mankind*, says there is strong and wide-lying evidence in favour of friction of two pieces of wood being the original method of producing fire,³ and shows that this method has been in use in Europe down to a very late period. The stone folk of Whitepark Bay were acquainted with the art of drilling, as is shown in the bored stone, Fig. 58, Plate VII., and why should they not as readily use the older and almost universal method, and produce fire by the "fire drill," as try to produce it with flint and iron pyrites? Even if they did, however, use flint and pyrites, I do not see that it would account for the abundance of scrapers.⁴ I am inclined to think, too, that in a cold climate and in a village community, the fire would scarcely ever get extinguished in all the huts at once, and that there would not be a constant necessity for producing fire by artificial means.

Axes.—The axes are all of the kitchen midden type. There is nothing approaching in appearance the nicely-worked and partly-polished flint hatchets found in other parts of the county Antrim. They are often more or less triangular, but not always so. The edge is sometimes slightly dressed, as in Figs. 29, 30, Plate IV., but frequently it is not dressed, and is just the natural edge produced by the intersection of two planes of fracture. The edge produced in this way has sometimes a bevelled form, as in Figs. 29, 30, Plate IV., and the axes have a likeness to those figured by Sir John Lubbock, from the Danish Kjökkeumöddings.⁵ Others have the sides equal, and are wedge-like in form, as shown in Figs. 27 and 29, Plate IV. Some of the largest scrapers might rather be classed with these, as might also a series of flakes dressed along the edges, but with undressed cutting edge, an example of which is shown in Fig. 43, Plate V. These and some of the smaller axes must have been used as chisels. Neither the axes nor any other class of objects comes near the scrapers in point of numbers; but if we include together the axes, choppers, and chisels, which are more or less allied, we then have a class pretty largely represented: as taken together they would amount to about two hundred.

Choppers.—These are spalls of flint not dressed to any particular shape, but having in some part a cutting edge, which one can easily see has been used for cutting or chopping. The black layer contains abundance of fragments of charcoal, which would indicate a constant use of wood for the fire. I therefore believe that these rude choppers, and some of the larger axes, have been used in cutting down branches for fuel. I tried one of the choppers in cutting down a branch, and found it an excellent implement for the purpose. Many of the choppers only require a little squaring along the sides to make them into axes, similar to some of those described; but there are numerous large flakes and spalls which,

¹ *Ancient Stone Implements, &c.*, pp. 284, 285.

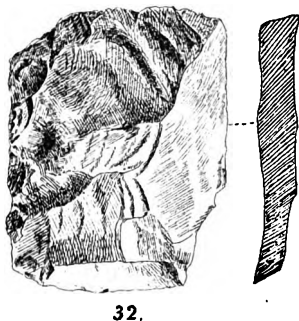
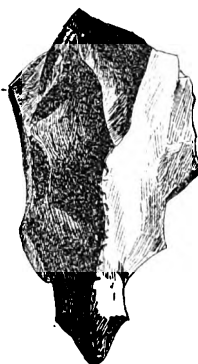
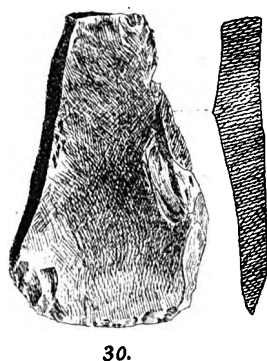
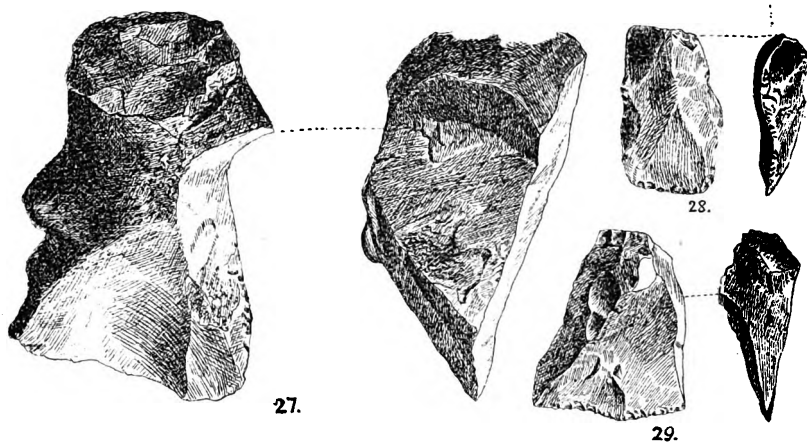
² *British Barrows*, by Rev. William Greenwell, M.A., F.S.A., pp. 36, 41.

³ *Early History of Mankind*, p. 262.

⁴ Leaving scrapers out of the question,

there are many pieces of flint which might possibly have been strike-a-lights; but then I have never found a single piece of iron pyrites.

⁵ *Prehistoric Times*, 3rd ed., p. 98.

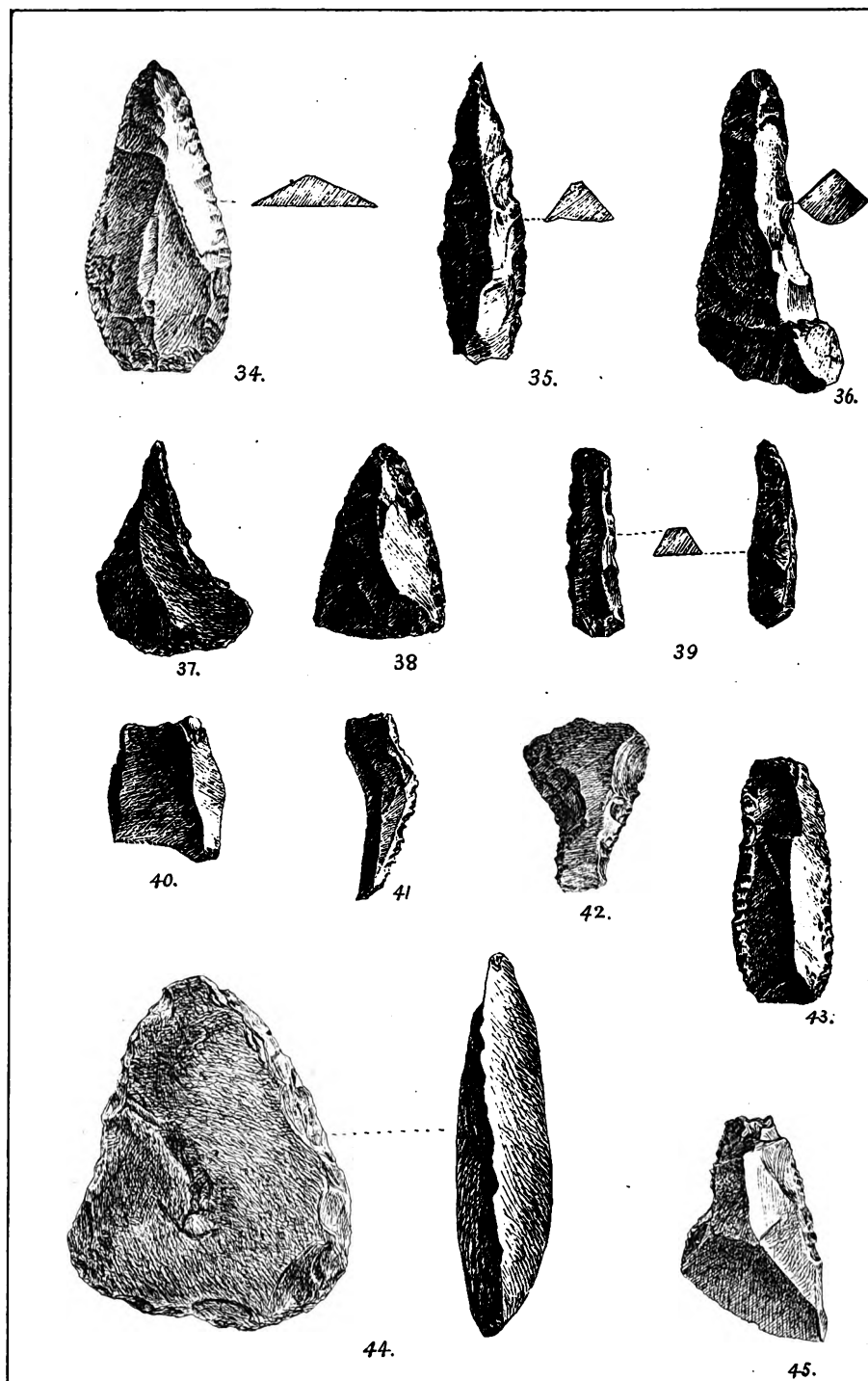


Scale—Half linear measure.

Spiegel & Co. Photo Engrs. London

RUDE AXES AND CHOPPERS.

WHITEPARK BAY, CO. ANTRIM.



Scale—Half linear measure.

Sprague & Co. Photo-litho. London

LANCE OR SPEAR HEADS, CHISELS, IMPLEMENT OF CHALK, &c.

WHITEPARK BAY, CO. ANTRIM.

at first sight, scarcely any one would think of classing as implements, yet on examining more closely they are found to have sharp edges, which we can see, from the marks, have been used for cutting or hacking. There is one object of this class which I excavated from the old surface layer four and a-quarter inches long, and three inches broad, with a thick butt and slightly dressed point, which makes it not unlike a rude palaeolithic implement. It has several spike-like prominences, which give it an unsymmetrical appearance, and at first sight one would be inclined to cast it aside as a mere waste lump of flint, but on looking closer at it, the point is not the only part that is found to be dressed, but there is a cutting edge running from the point for a considerable length along one side, which is dressed by removal of a row of small chips. I believe this implement to have been used as a chopper. It is shown in Fig. 31, Plate iv. Fig. 15, Plate ii., and Fig. 24, Plate iii., show other examples of choppers. An implement of chalk, which was probably a chopper, was found by the Rev. G. R. Buick, and is shown in Plate v., Fig. 44.

Chisels.—These are long flakes with the edges dressed, but not for cutting, and having a sharp undressed cutting edge at one end. Fig. 43, Plate v. shows one of these objects. I have found several of them, and all have evidently been made on the same model, and must have been used for cutting with the narrow sharp edge, as we now do with chisels. The object shown in Fig. 42, Plate v., though short and constricted in the middle, would appear to have been used as a chisel, as it has a sharp cutting edge at the smaller end. As already stated, some of the smaller axe-like objects, which are evidently too small to have been used for hacking, must have been used to cut by pressing them against the object to be cut, as we do a chisel, and would then fall in more correctly with this class. Two of these small axes are shown in Figs. 28 and 29, Plate iv.

Knives.—Various forms of objects come under this head. Fig. 45, Plate v., may be regarded as a chisel, though the edge is oblique, but it is very like a class of tanged objects which we get plentifully in the north of Ireland, and classify as knives. They have evidently been fastened in a handle, and used in the one hand to cut an object held in the other by the force of the arm alone, in the way we do when we cut such an object as a piece of wood with an ordinary knife. Figs. 53 and 54, Plate vi., though not found at Whitepark Bay, show the gradual passage from the object figured on Plate v., No. 45, to the more knife-like form. There is, again, a number of scraper-like objects of the horseshoe pattern, having a knife-like edge; that is, sharp and thin instead of bevelled, as in the scraper. Fig. 18, Plate iii., showing both front and edge view, will give a very good idea of this form of implement. It is somewhat similar in shape to objects classed as knives, and figured in works on antiquities; but unlike them the edges of the implements from Whitepark Bay are not ground. They could be used in cutting after the manner of a saddler's knife. Such objects have no likeness to ordinary knives, and are classed as chisels in the Catalogue of the R.I.A. In Fig. 17, Plate iii., is shown a somewhat similar implement, but the edge is serrated. It may, therefore, have been used in sawing. The objects shown on Plate iii., Figs. 25 and 26, and on Plate v., Fig. 41, were also probably used as knives. If we include all the scraper-like objects which have not got

the ordinary bevelled edge of the scraper in this class, I would estimate the number at about fifty specimens.

Spear-heads.—Pointed flakes are rare; but two or three have been found dressed along the edges into a rude form of spear-head. Fig. 34, Plate v., gives a fair representation of this class of objects which, though scarce at Whitepark Bay, is found abundantly in various parts of Antrim. I have, however, found several shorter implements dressed in the same way along the edges. They have the outward appearance of the more pointed scrapers, but have an unbevelled, knife-like edge. Several other implements which have been found may be described under this head. The spear-like objects, which are somewhat triangular in section, shown in Plate v., Figs. 35 and 36, are representatives of several others which must have been mounted and used as spear or lance-heads, and the object shown as Fig. 38, in Plate v., may have been a spear-head, judging from its sharp point. At same time it is difficult to decide whether it may have been a spear-head or a chisel, as the broad flat base is dressed as if intended to be used for cutting purposes.

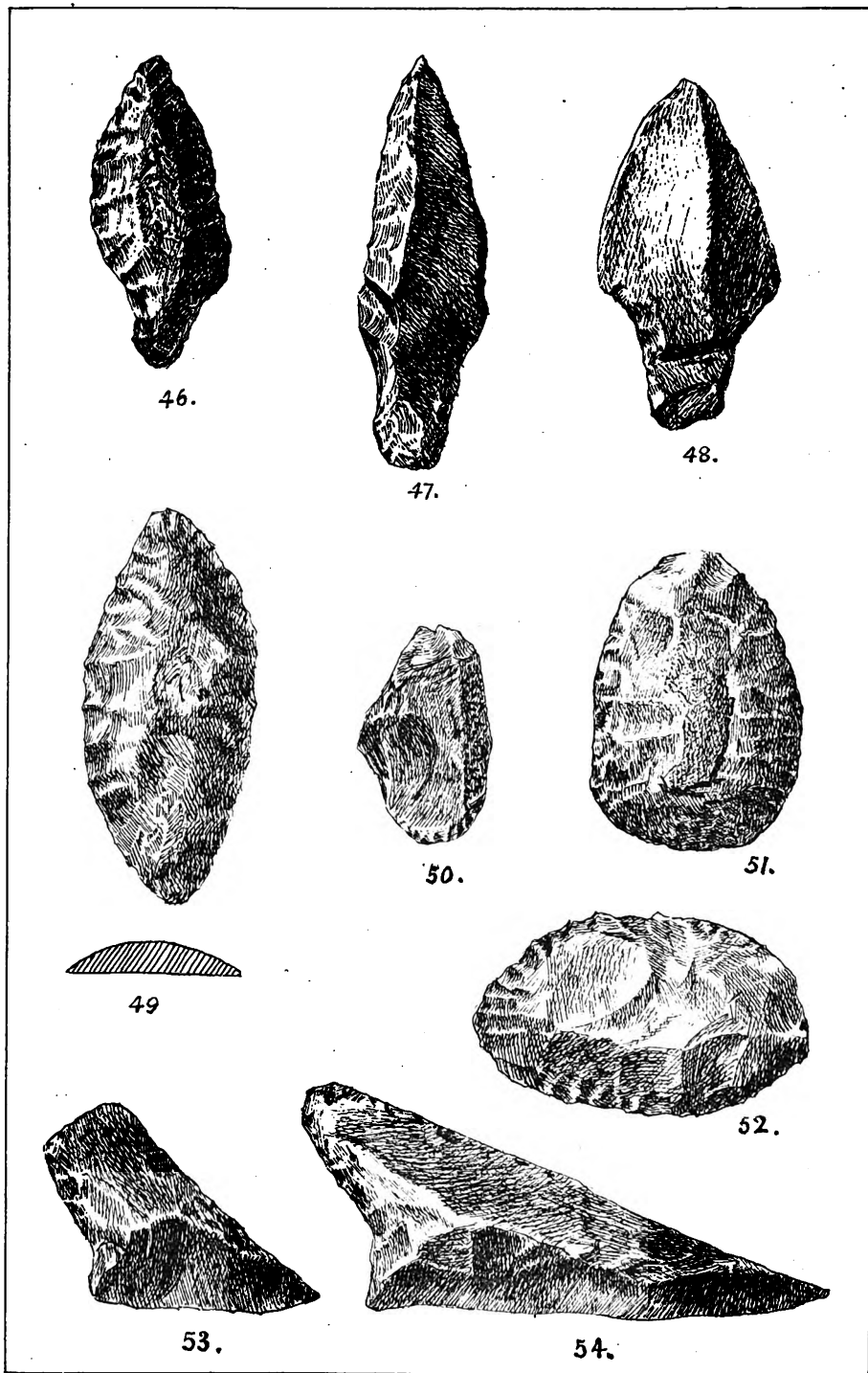
Arrow-heads.—These are very rare. I cannot find that an arrow-head in the proper sense of the term has been found. The object figured in Plate vi., Fig. 48, is only a flake with a tang formed by slight dressing. Fig. 47, Plate vi., shows another arrow-like object; but, though dressed along the edge, it falls in more naturally with tanged knives, a class of objects not found plentifully here, but abundant in other parts of county Antrim. Perhaps the nearest approach to an arrow-head is that represented in Fig. 46, Plate vi., which was found by my son William, who accompanied me on several of my excursions. It rather resembles a class of objects which are called "slugs," which I shall next describe, but it is dressed on both sides. The scarcity of arrow-heads at Whitepark Bay, even if we admit some of those objects which I have figured under this head to be such, seems rather strange. At Portstewart, Castlerock, and Dundrum,¹ arrow-heads were rather plentiful.

"*Slugs.*"—This kind of instrument is made from a flake of triangular section. It has one flat side undressed and the back of the flake is sometimes only trimmed along the edges, but in other cases it is beautifully chipped all over. I suppose it is owing to the raised back and snail-like appearance which we find in many of the implements of this class, that they have acquired the name of "slugs" from all the antiquaries of the north of Ireland. Canon Greenwell, F.R.S., figures several of these objects which he found during his excavations of British barrows.² He classes them all as knives, and I have no doubt but those figured by him were used as such; but in county Antrim, where we have this form of implement in abundance, while we find them in some cases comparatively flat and knife-like, we often meet with them thick and without cutting edge, also pointed and spear-like, and again in several instances rounded at the ends into a scraper-like form. Many undoubted scrapers, both at Whitepark Bay and other parts of county Antrim, are dressed over the back in a similar way to those so called "slugs." See Figs. 51 and 52, Plate vi. Mr. Evans also figures several objects of this class;

¹ Besides the few arrow-heads found by myself at Dundrum, the Marchioness of Downshire has obtained quite a large

collection.

² *British Barrows*, pp. 270, 285, 359, 380, &c.



Full Size.

Sprague & Co. Photo-litho. London

RUDE AKROW-LIKE OBJECTS, 46, 47, 48.

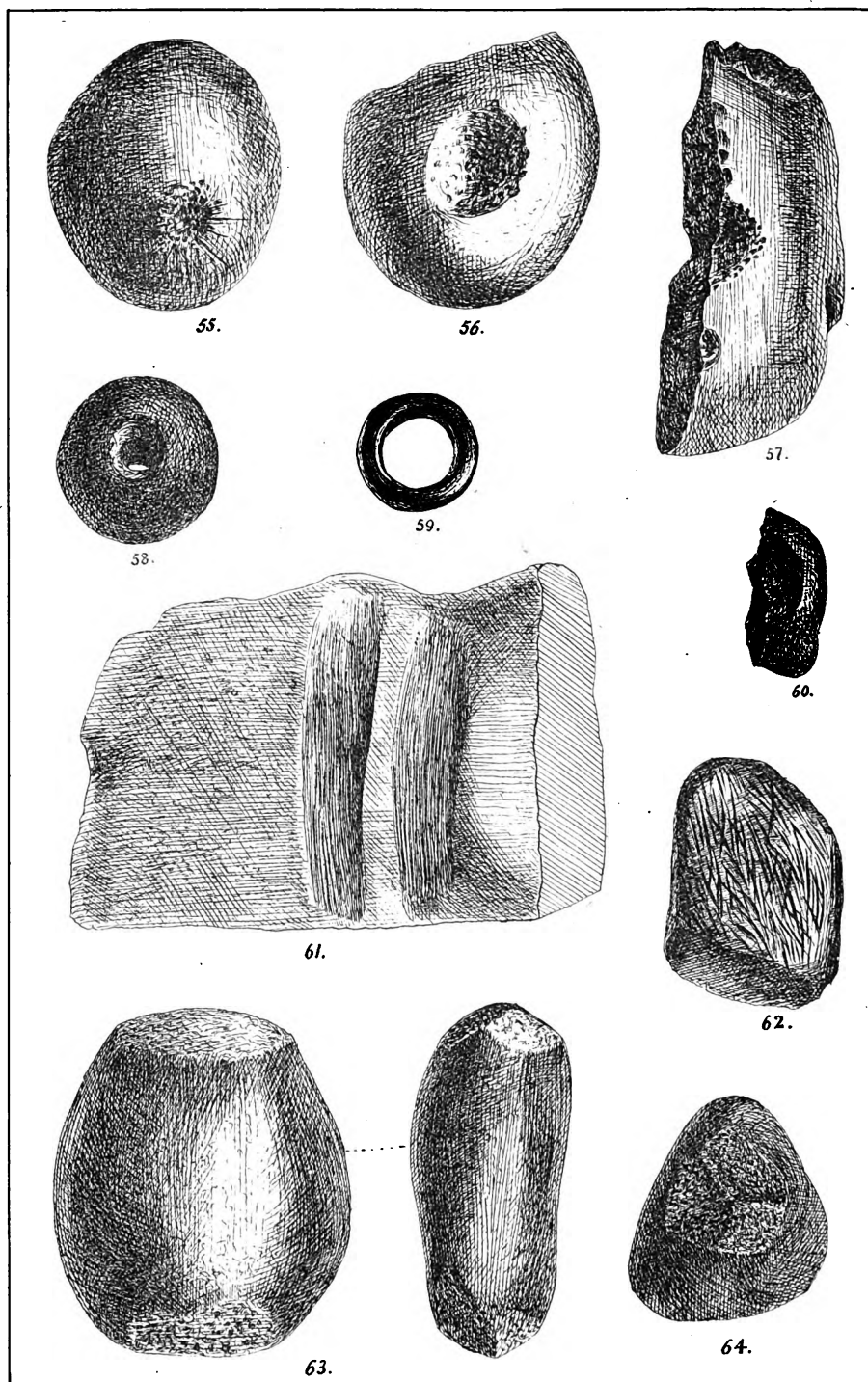
"SLUG," 49.

SMALL SCRAPER, 50.

SCRAPERS DRESSED OVER THE BACK LIKE "SLUGS," 51, 52.

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53 and 54 not found at Whitepark Bay, but represent knives of the type of Fig. 45, Plate V.



Scale—Half linear measure.

Sprague & Co. Photo-litho London

TOOL STONES, HAMMER STONES, STONES SCRAPED TO PROCURE PAINT, &c.

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and I have two very nice specimens, not unlike our Irish forms, from the *Swiss Lake Dwellings*. Fig. 49, Plate VI., gives a fair representation of the implements of this class from Whitepark Bay.

Borers.—Several tools of the nature of awls or borers have been found. In some cases the sides of a flake have been dressed away till a narrow point is left. The boring tool is rather squarish in section when formed in this way. In other cases there has been a sort of all-round dressing in order to form a point. Fig. 37, Plate V., shows an example of this class. Their use would, no doubt, be chiefly for boring leather.

Cores are abundant, and I have at different times brought away a fairly representative series. None of them are very symmetrical or handsome objects, and I believe that all those which I found were either too small or otherwise unsuitable for the further production of flakes. I have never found any large core, such as the largest flakes were struck from, and therefore I would suppose that when a suitable block of flint was found it was hardly ever abandoned when half chipped. I have found several objects of the nature of cores, dressed on two sides by minute flaking, till they have become very long and narrow, with one end sometimes dressed into a kind of scraper. One of these is shown in Fig. 16, Plate II. The transition from the mere core to this form of implement can be easily traced in the specimens I have collected. These scraper-like cores are, however, a form of implement, as we find flakes dressed to a similar shape. See Fig. 39, Plate V.

Flakes are in profusion, and are almost entirely of a broad irregular shape and rather thin. The pointed spear-like form is very rare. No doubt many of those lying round the hut sites in such abundance may have been looked on as very suitable rough material for manufacturing other objects from, or as useful implements in an undressed state; but at same time a large number must have been regarded as failures. In any case where a flake has a sharp cutting edge, I mostly find that it has been used for cutting. Fig. 17, Plate III., though it has one edge slightly dressed, shows in other respects a typical flake.

OTHER STONE OBJECTS.

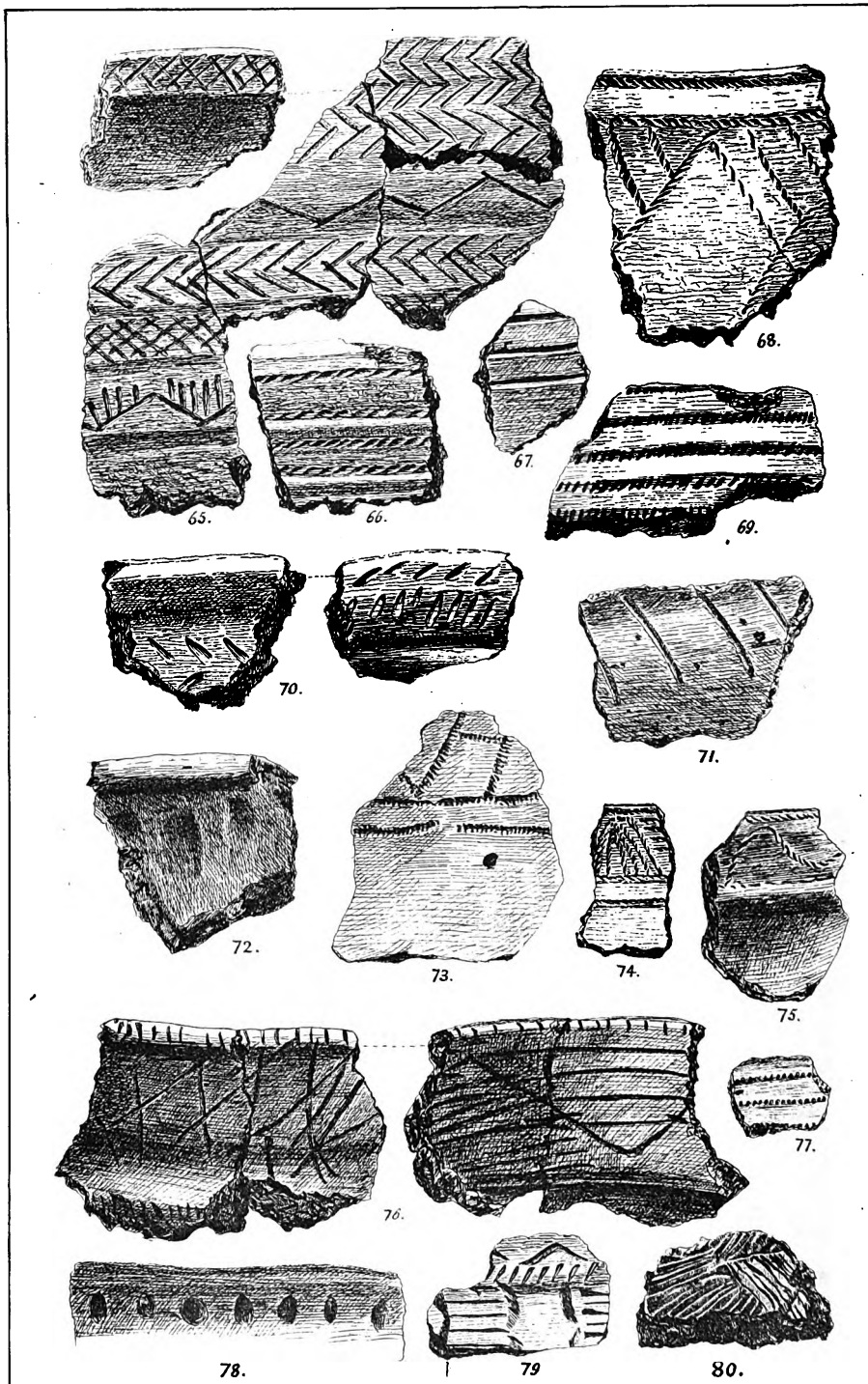
Hammerstones.—There are some lumps of flint chipped to a roundish form, varying from five or six ounces up to a pound in weight, which were no doubt intended for hammers, but the typical hammerstone is a naturally rounded pebble of quartzite or some other tough rock. If the pebble is oval both ends will be abraded from use, but if it is of a triangular form there may be three abraded ends. Sometimes these hammerstones are very far worn down, showing that they have been long in use. Generally the hammerstones have been held so as to strike in one unvarying direction, as is shown by the hammered faces being equally worn down all round, but occasionally we find the hammered ends showing two faces with a ridge between. In one instance three faces appear, with the lines separating them radiating from a point in the centre of the abraded end: see Fig. 64, Plate VII., giving full view of hammered end. These faces on the ends of the hammerstone show that the direction in which they have been made to strike has occasionally varied. Mr. Evans, in speaking of hammerstones with two faces on

one end, says¹ that "it would appear that the face of the hammer was ground away, either by a rocking motion on a flat stone or by the blows given with it being administered alternately from right to left, so as to keep any matter that was being pounded with it from being driven out of position." I am rather inclined to think that those hammerstones having two or three faces at one end, may have been used for a certain time in an oblique direction. If the workman would, after working for a time, turn the stone either a half or a third round, and continue striking in the same direction, two or three facets would be formed. We could not explain the three facets by the method of "administering the blows alternately from right to left." Two of the hammerstones, having two hammered faces on one end, show that they have been used in grinding, as the faces are smoothed and more or less polished. One of these is shown in Plate VII., Fig. 63. Mr. Evans suggests that the more or less polished condition of similar stones, which he describes, may have been used in grinding to a fine powder material which had been already pounded, and refers to a flat pebble found in the cave of La Madelaine, Dordogne, which he says "appears to have been used as a sort of muller for grinding the hæmatite used as paint."² I believe the hammerstones found by me at Whitepark, having smoothed ends, were also used in grinding hæmatite for paint, as several pieces of that mineral, or ochreous stone of similar nature, have been found both rubbed and scraped. Although quartzite pebbles have been most generally used as hammerstones, yet we find that several other rocks have been used, as diorite, basalt, and altered lias. As the hammerstones were very numerous, and frequently heavy objects, only the best and most typical were brought away. The average size was from half a pound to a pound in weight, though some were much smaller, and several were three or four pounds in weight. I have collected about ninety of them.

Anvilstones.—These form a class of objects which I found very abundant both here and at Dundrum, county Down. They are stones varying in weight from about half a pound up to five or six pounds, and have pitted or abraded spots on one or more sides. On two separate occasions, while excavating the floor of hut sites at Dundrum, stones of this kind turned out in conjunction with hammerstones, cores, and flakes. In one of the cases, in addition to the cores, flakes, hammerstones, and anvilstones, I found several beautifully-worked objects. I regarded these stones as rests or anvils on which the worker laid his flint core or flake, and that the punctures were made by the repeated striking of either the hammerstone, or object which was being wrought, against the anvilstone. By constantly striking against one spot a pit comes to be formed like that on one of those objects known as *oval tool stones*. When digging over a portion of the old surface at Whitepark Bay, I found an anvilstone which was very instructive. It shows a spot on each side, about three quarters of an inch in diameter, which has been punctured and abraded by hammering. These spots were only roughened, and pits had not yet been formed, but on both sides lines running from the abraded spot to the

¹ *Ancient Stone Implements*, p. 222.

² *Ibid.*, p. 222, *et seq.*



Scale—Half linear measure.

Sprague & Co. Photo-litho. London

FRAGMENTS OF POTTERY, SHEWING DIFFERENT KINDS OF ORNAMENTATION.

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edge of the stone show how the core while being struck with the hammerstone had jerked off. See Fig. 55, Plate VII. From seeing this, I imagine the pits when once formed would be useful in keeping the core or other object which was being wrought with the hammerstone, in its place and preventing jerking. Several stones of this kind in the pitted state were found, and the half of one which came out of a hut floor is shown in Fig. 57, Plate VII. Pits have been formed on each side of this stone, and then, probably owing to the force of hammering, it split through the centre of the hollow. I tried the effect of hammering on a quartzite pebble in the way I imagined the flint-workers had done. I selected an anvilstone of quartzite, and took a core of flint, which I held in one hand with the base of the core resting on my anvil, and then struck the core repeatedly with my hammerstone. Every time I struck, the base of the core made a puncture on the anvilstone, and in a comparatively short time a small pit was formed. On persevering farther, and from striking, perhaps, an unguarded or heavy blow my anvilstone split across the pit leaving me two halves similar to what I had found at Whitepark Bay. I feel quite satisfied that those anvilstones were in most instances oval toolstones in an early stage of development. In many cases, however, I have found pits and roughened spots on edges of hammerstones, and also sometimes on stones which, from their irregular forms would not likely ever become what we are accustomed to call oval toolstones.

Oval Toolstones.—These implements are oval pebbles, generally of quartzite, with a hollow or pit on each side. When first found their poorer brethren, the anvilstones, would either be overlooked or not thought worth collecting, and therefore the means of interpreting the use of the toolstone may have been neglected. According to the old theory, which I believe is not now seriously held by any one, the hollows were supposed to be places for the finger and thumb, so that the stone might be more securely gripped when being used as a hammer. I found one of these toolstones, shown in Fig. 56, Plate VII., with neatly hollowed pits, lying on a foundation-stone of one of the huts, and in digging over a portion of the old surface, I found the half of another implement of the same kind split across the hollow like the anvilstone already described, which I have shown in Fig. 60, Plate VII. Whether these objects continued to be used as anvilstones, when the pits came to be large and deep, I am not sure; I rather think not. I have several toolstones from various parts of Antrim with deep pits, which are nicely smoothed and polished, and I believe that these may have been turned to another use than that of a rest or anvil. From finding hammerstones with smoothed ends, showing that they had been turned to another purpose after having been for a time used as hammers, I imagine that the anvilstone when its pits became deep would also be turned to account in some other way. The hollows might be used to grind or mix paint in, as lamps, or for any purpose for which cups or hollows would be necessary. I can show a series collected in various parts of Antrim leading up through all stages, from the simple roughened marks to the nicely rounded and smoothed cups or hollows. Not long since the oval toolstones were considered to be of doubtful age.¹ There is now no doubt, I think, that they belong to the stone age.

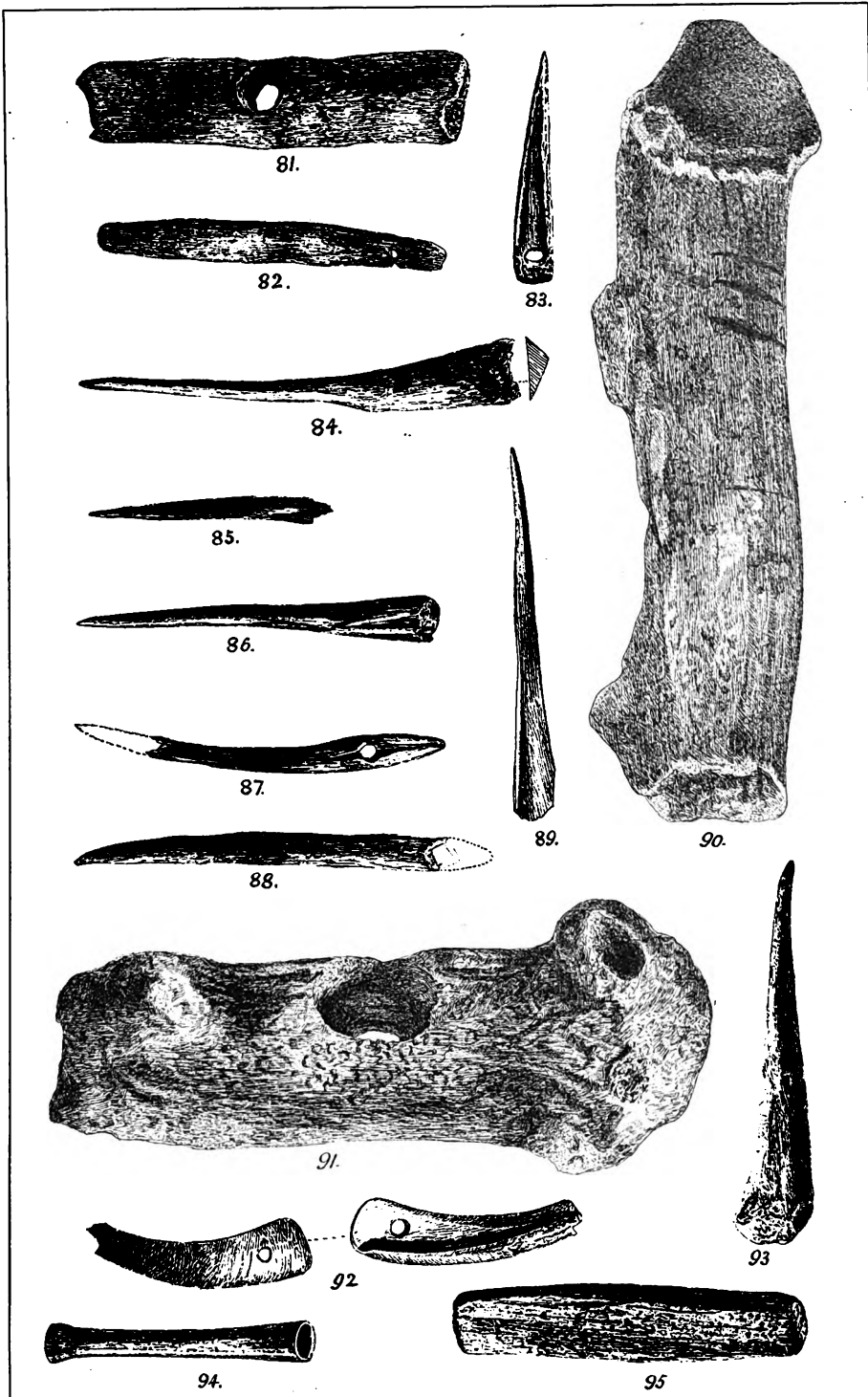
¹ *Prehistoric Times*. By Sir John Lubbock, Bart., F.R.S., 3rd ed., p. 102.

Bored Stones.—One small stone, shown in Fig. 58, Plate VII., was found sticking in the old surface. The hole has been made a certain length by hammering or punching on each side, but the central part has evidently been bored by a rotating motion. Probably a piece of wood or bone and sharp sand have been the means employed. It has been bored from both sides as there is a slight constriction in the middle showing the point of meeting. The hole is not of uniform width, which shows that the borer has not always been of the same thickness. If the end of the boring stick got ruffled it would bore wider than when newly trimmed, but probably several boring sticks would be called into use before the operation was finished. The width of the stone is seven-eighths of an inch, and the hole is about half an inch in diameter at the surface, and three-sixteenths in the centre. It is a dark basaltic-like pebble, and shows signs of hammering round the edges. I have several hammer-stones from Whitepark Bay as small as this object, and I do not see any reason why it may not have been a small hammer, but it may also have been used as an ornament or button. I think it is unlikely that it was used either as a net sinker or spindle whorl.

I found also a piece of another bored stone which had been larger than that just described, with wider bevelled hole. The *stone ring*, Fig. 59, Plate VII., may come under this head of *bored stones*. It is made of dark stone, not very hard. Owing to the weathering, one cannot easily judge as to the rock or mineral, but I think, seeing that it cannot be scratched by the nail, and yet too soft for basalt, that it may be a species of serpentine. It fits a man's thumb or large finger. My son William, who was with me on one occasion, found it among cores and flakes a short distance from one of the hut sites.

Scraped Stones.—Several stones, chiefly of hæmatite and chalk, have been found, both scraped and rubbed. A piece of hæmatite, or ochre, deeply scratched, which was dug up by myself from the black layer, along with flint implements and other remains, is shown in Fig. 22, Plate VII. A portion of a chalk-stone, showing two deeply-scratched furrows, is shown in Fig. 61, Plate VII. It was dug out of the black layer by the Rev. G. R. Buick, who kindly presented it to me.

Saddle Querns.—These consist of an understone about eighteen inches in length and a foot in breadth, hollowed and smoothed on the upper surface, with a top stone dressed and fitted to rub backwards and forwards along the upper hollowed surface of the understone. Grain can be ground on the sestones by this backward and forward motion of the top stone. Besides saddle querns, they are called grain rubbers and mealing stones, and are supposed to be a more primitive form of millstone than the quern, which was turned round by a handle. I prefer the term "saddle quern," as I believe the use of those found at Whitepark Bay is doubtful, and "grain-rubber" or "mealing-stone" might be more misleading than the other. Though reaching back into the stone age they are found in use at the present time in widely separated countries. There was a woodcut in the *Illustrated London News*, during the late Abyssinian war, of a woman in Tigre, with her child tied on her back, grinding grain on one of these millstones; and, in order to show how such stones are used among savages of the present day, a figure of a woman grinding grain on a similar millstone is given in Keller's *Lake Dwellings* (2nd ed.), vol. 1, p. 28, which is reproduced from a work entitled, *A Narrative of an Ex-*



Scale—Half linear measure.

Sprague & Co. Photo-litho. London.

HORN AND BONE IMPLEMENTS.

WHITEPARK BAY, CO. ANTRIM.

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pedition to the Zambesi and its Tributaries, by David and Charles Livingstone. Another figure of a Kaffir woman, grinding corn on a millstone of the same kind, is given in Wood's *Natural History of Man* (Africa), p. 152. A friend, who was out in Mexico, informs me that similar millstones are in use among the Indians there at the present day. They have been found in hut circles in England, in the Swiss lake dwellings, in Scotland, France, Germany, and various other countries.¹ Whether the flint-workers at Whitepark Bay cultivated grain, and made these querns for the purpose of grinding it into meal, I cannot tell. I must say I never found any of the querns in the black layer, but always lying on the old surface. Judging from all the surroundings, I cannot bring myself to believe that they cultivated grain. I am rather inclined to think, if the querns belonged to the stone folk, that they used them for grinding roots or nuts; but possibly they were not for one use alone; they may have been employed in grinding hæmatite or chalk for paint. If the people painted themselves—and there is every reason, from finding ochreous and chalk stones both scraped and rubbed, that they did—those saddle-querns would be very useful in grinding the scraped matter to a smooth paste. Paint would likely be required in considerable quantities; for if the same kind of damp climate prevailed then as now in the north of Ireland, we can easily imagine the pickle one of our painted stone folk would be in after a day's rain, or even a good shower, and see that there would be almost a daily necessity for a renewal of his toilet. Five or six of these saddle-querns have been found.

HORN AND BONE IMPLEMENTS, &c.

Horn Hammer.—When digging over a piece of the old surface I found a hammer made from the lower part of a red deer's antler, which I show in Fig. 91, Plate ix. It is seven and a-half inches long, and has a hole bored through it near the centre. On one side the hole is one and a-half inches in diameter, measuring lengthwise along the horn, and one and a-quarter inches across, and on the other side the hole is scarcely so wide. It is narrower in the centre than at either of the outer surfaces, and is bevelled from each side till it reaches the narrowest part, which is not exactly in the centre. I also found a smaller object made, I believe, from the tine of a horn. (See Fig. 81, Plate ix.). It is four and a-quarter inches long, and judging from the crumbling condition of the smaller end it may have been longer in its fresh state than it is at present. There is a hole through this object about half an inch wide at the surface on each side, and though part of the central substance has crumbled away, I think there is sufficient evidence to show that the hole, after being bevelled on each side for a short distance, was then bored straight through. Both objects show the same characteristic bevelling in the holes which we find in stone hammers and other bored stones. One might have expected that, as horn is comparatively soft as compared with stone, that it could easily have been bored so as to have the holes of the same width all the way, and that there would have been no necessity for

¹ For an interesting general summary of what is known regarding these objects, see Evans's *Ancient Stone Implements*, p. 225, *et seq.*

beveling. Perhaps their system of hafting suited bevelled holes, or it may have been owing to the force of custom that holes were made in this bevelled way in every substance, whether soft or hard. The smaller object could not have been used as a hammer or mallet, as the hole is too small to take any shaft thicker than an ordinary lead pencil.

Bone Needles, Pins, &c.—I found two bone needles, one of which is injured at the eye, and the other at the point. Bones when first turned out from the old surface are generally very soft and will crumble away with the slightest touch, hence there is great difficulty in procuring any bone object in a perfect condition. The needle, Fig. 87, Plate ix., was found in the floor of one of the hut sites, and the point broke and crumbled away while lifting it. After drying it became firmer. It was originally about four and a-quarter inches long, and slightly curved. The eye is neatly made and is about three-quarters of an inch from the base, which is somewhat pointed. On each side of the needle there is a deep groove running from the eye towards both base and point, and gradually lessening in depth and width till it reaches the surface. This groove was plainly for the purpose of allowing the thread or sinew to lie in while being pulled through. The resistance would thus be greatly lessened, especially if it were a stiff substance like hide or leather that was being sewed. As the groove runs towards the point of the needle as well as the base, which is also more or less pointed, it is likely that the basal end was either alternately or, at least, occasionally pushed through as well as the point. If leather or hide were the substances sewed, the flint borers, like Fig. 37, Plate v., must have been first used in making the hole, and then the bone needle containing the cord could be pulled through. The other needle is four inches long in its present state; but the basal part had broken off at the eye before I found it. There is a slight groove running from the eye in this case also. It is not so neatly made as the one previously described, and rather looks as if it had not been finished. It may have broken at the eye in the course of making. (See Fig. 88, Plate ix.). Another needle, or I should rather suppose, a pin with a hole drilled at the base, was found by my young friend, Mr. Travers King, son of the Rev. Robert King, of Ballymena, on the occasion of one of our excursions to Whitepark Bay. It is $3\frac{1}{2}$ inches long, nicely pointed, and in excellent condition. The basal portion is not pointed, and grooves do not run from the eye, as in the needle first described. This pin or needle is now in the collection of the Rev. Canon Grainger, D.D., M.R.I.A., who has kindly allowed me to figure it. See Fig. 83, Plate ix. I found six other pins or borers of bone all neatly pointed.¹ The longest, Fig. 84, Plate ix., is worked into a triangular shape for about $1\frac{1}{2}$ inches from the base, and the remaining portion is rounded to the point. Fig. 85, Plate ix., is only the point of a nicely rounded pin or needle, the basal portion of which was not found. These pins in their fresh state would, no doubt, bore a hole through soft hide or leather, or if a hole were first made by a stone-borer the bone pins on being pushed through would make the hole smooth and wide, so that a piece of gut or thong could easily be pushed through. Fasteners of some kind would be absolutely necessary for keeping the dress from being

¹ The Rev. George Raphael Buick, M.A., also found several bone pins.

continually held on, and therefore these pins may have been used as dress fasteners as well as borers.

I also obtained from the old surface a thin knife-like blade, $3\frac{3}{4}$ inches long, with an eye at one end, shown in Fig. 82, Plate xi. It is scarcely so thick as a small knife-blade, and slightly thinner at one edge than the other. It was so fragile when found that it broke at once across the eye, but after drying it became firmer and can now be handled. The toothed marks left by the flint in scraping are still visible. I do not know what this knife-like object could have been used for. Scarcely, I should think, for cutting anything in use among the stone-folk. It might possibly have been an ornament, or it may have been used in netting. It might also have been useful in laying on paint, or in scraping off old paint from the skin. Thin knife-like objects have been found in England which were supposed to have been used in modelling pottery,¹ but I cannot see that so thin and delicate an object as this would have been of any use for such a purpose. I also found the half of a similar object. I may mention here that a boar's tusk was found having a small hole at the basal end. This end is neatly rounded, but the point is broken off. It must have been used as an ornament. (See Fig. 92, Plate ix.)

I found another piece of bone or horn $3\frac{1}{2}$ inches long, square at the sides and edges, and also at the ends. It may have been used in dressing flint objects where fine and delicate work was required, and I think it shows signs at one end of having been used for such a purpose. It is shown in Plate ix., Fig. 95.

Another piece of worked bone was found which it is hard to suggest a use for. It appears to be a portion of the wing bone of a large bird ground straight across at both ends. It is $2\frac{1}{2}$ inches long, and is shown in Fig. 94, Plate ix. By closing one end it might have served as a whistle, or as the hole passes through, it may have been strung and used as an ornament. Fig. 90, Plate ix., shows still another portion of the base end of a red deer's antler, about eight inches long, but having no other work appearing on it than three or four deep cuts. These must have been produced by sawing. I took up beside it at the time it was found, a stout flake which fitted into these cuts, and was, I believe, the instrument which made them. I believe both objects must have been thrown down by some of the stone folk, and remained together undisturbed until the time I visited Whitepark Bay, and picked them up.

CYLINDER OF BARK.

I found on one of my first visits a cylinder of the outer bark of birch. It is $4\frac{1}{2}$ inches long, neatly dressed at the edges and rolled into a cylindrical form, which is about half an inch in diameter. It was lying among the other objects on the denuded surface of the black layer. This old surface having such a quantity of charcoal and other carbonaceous matter mixed through it, may have a preservative character like peat bog, and if this piece of bark is as old as the stone objects, its good state of preservation may thus be accounted for. It may, however,

¹ Evans's *Ancient Stone Implements*, p. 386.

have belonged to some later time, and been dropped while passing over the sandhills. If so, it would fall down when the covering of the old surface was removed. We frequently find objects of a later date lying among the flints, such as coins, glass beads,¹ and, as already mentioned, articles more modern still, such as cartridge cases, pieces of broken glass, bottles, &c. I have found nothing of the nature of bark or wood in any portion of the old surface layer which I dug over, and it is therefore likely that this piece of bark may be very modern.

POTTERY.

The pottery consists of fragments of vessels, mixed up with the other remains in the old surface layer, some being plain and others ornamented. It is hand-made, and I believe that all these fragments are the remains of vessels which had been used for domestic purposes by the stone folk. I must say, however, that none of these potsherds show much evidence of having been used for cooking over a fire. I observed a good deal of soot on the outside of one fragment, but in most of the other cases it is the inside of the vessel which shows most blackening. I have found shapeless lumps of clay in the black layer, some partly burned, which was, I suppose, part of the material brought there for the purpose of making pottery. The *lias* clay, which is found near at hand, seems to have been the substance used. I have never found an entire vessel, but many fragments of the same vessel on more than one occasion. In one case I found as much as enabled me to estimate the width of the vessel when in its perfect state at about fifteen inches, and from the slope of the sides it must have been rather oval or cup-shaped in form. The ornamentation has been made by puncturing, by plaited cords, &c., specimens of which are shown on Plate VIII., Figs. 65 to 80. I have found over twenty different patterns.² It is always pleasant to find out something definite, and, I think, I can say that I have done so with regard to one piece of pottery, Fig. 70, Plate VIII. It has been ornamented by pressing into the soft clay the point of a bone pin. One of the bone pins, Fig. 86, Plate IX., fits into the marks, and may possibly have been the pin used in making the punctures. Another specimen is ornamented with plaited cord, and the individual fibres which constituted the cord have left their marks so large and plain that there can scarcely be a doubt from their coarseness that the cords were made of the strong coarse hair from the tail of the horse or ox.

THE ANIMAL REMAINS.

I have obtained, from digging over the old surface, bones of the ox, deer, sheep or goat, hog, and also wolf or dog. I cannot say that I have yet obtained the bones of the horse from the old surface layer,

¹ Mr. Robert Day, M.R.I.A., F.S.A., found one of those peculiar dumb-bell shaped objects called double glass beads in those sandhills, and my son William found a similar object at some distance from the

hut sites.

² Canon Grainger and Rev. Leonard Hassé have each kindly lent me a piece of pottery to figure. See Plate VIII., Figs. 74 and 79.

though I have found his bones and teeth lying about on the old surface in such condition as would lead me to believe that they were of the same age as the other bones.¹ I am of opinion that the ancient inhabitants of Whitepark Bay had not domesticated the dog, as in no case are the ends of the long bones or any other parts gnawed. I don't believe either that they had domestic cattle. The remains of ox are the most abundant of all, and the teeth show that both young and old animals were used without stint. If the cattle had been tame the people could not have afforded to kill them indiscriminately, and use them as food. I therefore believe that the remains of ox are those of wild animals.² The remains of the red deer come next, and the hog appears to have been fairly abundant, and, as would seem from the large tusks, also wild. I think it probable that there were two species of ox, but not having had as yet a professional opinion on that point I cannot speak with certainty. The bones have all been broken and split, evidently for the purpose of obtaining the marrow. I also found human bones, some of which were obtained from the old surface layer, also some human teeth, which were greatly worn down, as if from using gritty food. I found a fibula and portion of a radius, also some phalangeal bones; but whether the bones lying about in this way would indicate that the people were cannibals or only showed that little attention was paid to the dead, I cannot decide.

FISH AND SHELLS.

Though the neighbourhood of Whitepark Bay is a good place for fish, very few fish-bones are found, but sea-shells of the edible kind are lying about. *Patella* is in greatest abundance, but *Littorina litorea* is also found in considerable numbers. The oyster and cockle are occasionally present. Sometimes the shells will be found in little heaps of about the size of a bushel, but they are also thinly scattered through the layer. Fish and shell-fish were not therefore very largely used, probably owing to animal food being plentiful.

CONCLUSION.

In reviewing all that has been said, we find we have evidence of a very rude people. There is no trace of metal, either gold, bronze, or iron, but all their implements and ornaments are of stone, and some of these are of a very peculiar type. There is scarcely a trace of polishing;³ certainly no

¹ Rev. G. R. Buick has found bones of horse in the black layer, and Professor A. Leith Adams found remains of fox among the bones submitted to him in 1878, in addition to those I have named.

² Our General Secretary, Rev. James Graves, B.A., when he visited Whitepark Bay, after the Ballymena meeting in 1883, in company with Mr. G. H. Kinahan, M.R.I.A., found a variety of objects that had belonged to the prehistoric people,

and amongst the rest the skull of an ox which he has identified as *Bos longifrons*. Possibly all the remains of ox from Whitepark Bay may have been those of *Bos longifrons*, but I was inclined to regard some of the teeth which I found as too large for that animal, which was rather a small ox.

³ One polished stone hatchet, apparently of basalt and of poor quality, has been found.

flint implement is polished; but the ends of two hammerstones are smoothed by being used in grinding some substance, which I should say was a mineral matter for paint. They evidently painted themselves, and it is probable they had no domestic animals. I believe they not only belonged to the neolithic age in Ireland, but to an early part of it. If we read the unwritten history of man from the rock shelters of southern France, and then turn to Whitepark Bay, we could almost imagine that we had not skipped many pages, but were at the next chapter. Old, however, as this stone age settlement was, we have evidence of a still older stone age near the same place. Along the shore, a short distance from the hut sites, we find flakes and rough cores of a different type from those I have been describing. They are heavy and massive, and are covered with a thick weathered crust glazed on the outside, which, as I have endeavoured to show in a Paper recently read before the Royal Irish Academy, takes a long time to form. This crust is produced only on flints which are exposed to the air and moisture, and we find it in its earliest stage on those flints from the sandhills which show a glazed and whitened surface. Flints which have been buried up and deprived of air and moisture do not become weathered, and consequently we dig from the old surface layer at Whitepark Bay flakes showing fractures as dull as the day they were struck off. I observed several crusted blocks which had been used as cores by the stone folk, and on examining them and the flakes struck off I saw that they had been wrought in some by-past time by an older people, before the flints became weathered. I found one large flake $6\frac{1}{2}$ inches long, which is shown in Fig. 23, Plate III., that has been made into a chopper-like knife by the newer people. This flake is different in every way from the uncrusted flakes lying about the hut sites. It is long, heavy and massive, and the thick crust is broken through in an oblique direction by the newer dressing. I found several flakes which showed the deep crust on one side over an artificially dressed surface, and on the other side the uncrusted work of the newer people. As no change had taken place on the surface of the flint since it was buried up, this showed that the flint workers of Whitepark Bay had found these thick and massive flakes and cores heavily crusted in their time, and had brought them up to their hut sites and tried to re-work them. I found another implement, which is shown in Fig. 22, Plate III. It is an implement of the older people; it is deeply crusted all over, and shows no evidence of re-touching. The workmanship on this implement is of a different type from anything I have described to you from Whitepark Bay. The method of working flint has occupied my attention for some time, and I can easily tell that the workmanship shown on this implement is not that of the newer people. The deeply weathered crust also proves that it is older than the other implements, because we know from the condition of the newer implements which I have described that, if of the same age, no crust could have formed during the time it was buried up.

I cannot tell the age of the crusted flakes and implements. They are not found associated with the remains of any extinct animals, and, therefore, I cannot say that they are of the palaeolithic age. All I can say is, that we have in Whitepark Bay settlement what appears to be a good and undoubted example of the newer stone age, and that the people of this settlement found cores, flakes, and implements of a different type

and finish from their own, which were old and deeply crusted, even in their time, and that they brought them up to their huts and tried to re-work them.

In Whitepark Bay, near the hut sites, there is a natural conical mound of chalk rock, which has been figured by Mr. William Gray, M.R.I.A., in his Paper on "Rudely-worked Flints of the North of Ireland," which appeared in the *Journal* for July, 1879. On the top of this mound there is a stone circle about 30 feet in diameter, within which is a barrow about 3 feet high, which was dug into and examined by Canon Greenwell, F.R.S., a few years ago, when on a visit to the North of Ireland. He says there had evidently been the burial of an unburnt body in the grave at the centre, which had been disturbed before. Mr. Gray in his Paper also makes mention of having made an excavation, and found remains of a skeleton, but considers that "this may have been a secondary burial." It is possible that this circle and burial in the barrow may have had connection with the flint-workers of the sand-hills, but we cannot give any proof that such was the case. On the high ground near the sand-hills there are several cromlechs, but these we are likewise unable to connect with the prehistoric people who at one time occupied the sand-hills of Whitepark Bay. Perhaps if these cromlechs were carefully excavated such evidence might be found. In the cultivated fields along the cliff-heads, in the neighbourhood of Ballintoy and Whitepark Bay, flakes, cores, scrapers, &c., have been found from time to time, as may be seen by the *Belfast Naturalists' Field Club Reports*, 1870-71, p. 16; and 1874-75 (Mr. Gray's Paper), p. 110. I have myself found flakes, scrapers, &c., and have got arrow-heads that were found in the fields along the cliff-heads, but owing to such objects having been frequently turned over by the plough and spade before being picked up, the lesson to be learned from them is greatly reduced in value. I have therefore looked on a description of any of the objects now mentioned as outside my present purpose, believing it better to confine myself to an account of my own finds from the old prehistoric surface of the sand-hills.

Mr. W. H. Patterson, M. R. I. A., exhibited a bronze and gilt disc of a fibula, probably of the Viking type, in reference to which he made the following remarks:—

The bronze and gilt disc of a fibula now shown was found in June last at a place called Budore, in the parish of Glenavy, county of Antrim. It must have been lying near the surface of the ground, as it was brought to light by the slight breaking up of the ground caused by the trampling of cattle during the dry weather. It was picked up by Mr. Frazer's servant, who brought it to him. The disc measures about one and a-half inch in diameter. It is circular in form, but is evidently imperfect, and it is impossible just now to say what it has lost, or what its form was when perfect. The accompanying full-size wood-cut gives a correct reproduction of the ornamented face of the disc; its weight is a little over $1\frac{1}{2}$ oz. The fibula has been cast probably with the ornamentation formed in the mould or matrix, and then the whole of the ornament has

been cleared and deepened by the use of engraving tools, so that the incised work is extremely sharp and well defined. The fibula has then been heavily gilt, by what process of gilding I am unable to explain. This gilding has in great part preserved the surface of the bronze from

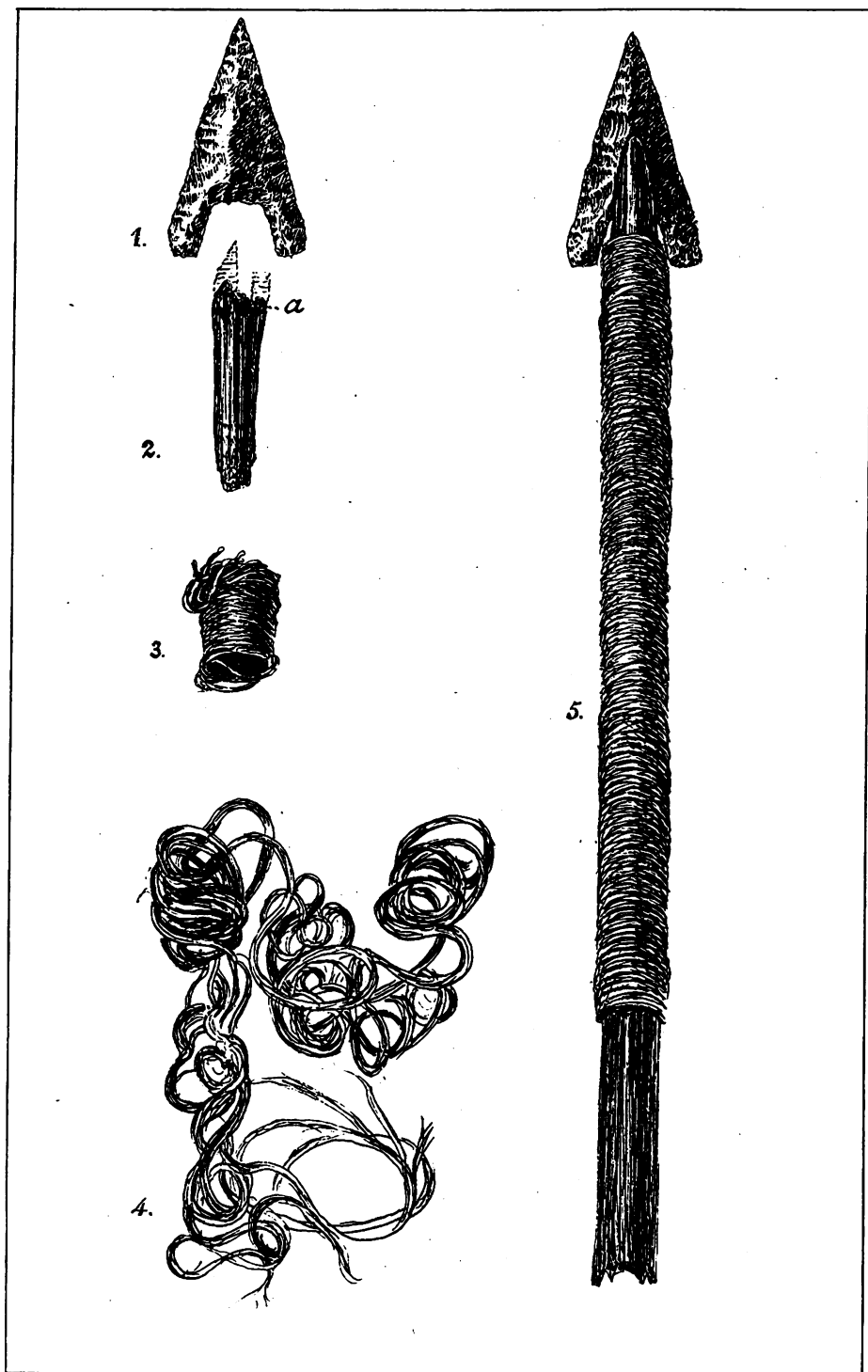


Disc of Fibula found at Budore, county Antrim.

the decay to which metal is liable from the effect of moisture and the air. The gilding has disappeared from the raised lines of the design, but it remains in the interstices. The design of the ornament is Celtic in character, and consists chiefly of a circular band of interlaced work very intricate and pleasing. The circular space in the centre, now empty, contained a setting of white glass very much cracked, and this has crumbled away since the fibula came into my possession. When new and fresh, this brooch must have been a very handsome ornament when worn as a fastening for a cloak or mantle by one of our predecessors of the bronze age. The Museum of the Royal Irish Academy contains several objects of this character. They were found all together in a railway cutting near Navan, but none of these is of the same design as the one now shown. It resembles them, however, in the depth to which the design is cut and in the heavy gilding, and even in the fact that the gilding has worn off the raised edges of the ornament. The small hole drilled through one of the three projecting lobes is old, but clearly is not so ancient as the object itself; it was probably made for purposes of suspension, after the fibula had been broken.

Mr. W. J. Knowles, M.R.I.A., Local Secretary for county Antrim, exhibited a flint arrow-head with portion of shaft and ligature of sinew, found lately in Kanestown Bog, county Antrim:—

I have to report the discovery in my district of an arrow-head of flint with shaft attached (at least attached when found, though not so when it came into my possession); which was brought to me by a well-known dealer in antiquities, named Michael M'Keever, in June of the present



Full Size.

Sprague & Co. Photo-litho. London.

FLINT ARROW-HEAD WITH SHAFT.
FOUND IN KANESTOWN BOG, CO. ANTRIM.

year, who stated that it was found in Kanestown Bog, county Antrim, a short time previously.

The "find" was then in a detached condition, and consisted of four parts, viz. :—1st. A very perfect flint arrow-head of greyish colour, deeply indented at the base, and showing all over both sides good and careful workmanship. (See Fig. 1 of Plate facing this page, which shows the arrow-head full size.) 2nd. A small portion of the shaft where it had joined the arrow-head. (See Fig. 2.) The base of the cleft in the wood where it fitted into the arrow-head is still visible at *a*, and a portion of the cement which had been used for fastening still remains in the cleft, and in colour and appearance is like the dullish white putty used by glaziers. The two small portions on each side of the cleft which clasped the base of the arrow-head have been nipped off, but I have indicated by dotted lines as nearly as I could their original size. The small portion of stem has shrunk to about half its original thickness; but at *a* the plug of cement has prevented shrinkage to a great extent, and that part of the stem now appears the thickest. 3rd. A ring or cylinder, which is shown in Fig. 3, formed by part of the tying of gut or sinew having become so firmly bound together by some kind of glue or cement, that it did not get ravelled like other parts of the tying, but dropped off when the stem shrank. The hollow in the cylinder shows the original thickness of the shaft to have been three-eighths of an inch in diameter. 4th. The remaining portion of the tying, in a ravelled condition. (See Fig. 4.) From its fibrous texture, I believe it to be, not gut, but sinew. There is no doubt, however, of its being animal fibre. It can still stand a considerable pull.

The person who found the arrow-head is a respectable farmer named William M'Petridge, who lives at the head of Glenarm Deer Park, and he gave me, when I visited him recently, the fullest information. He says he found it a short time before M'Keever bought it from him, while cutting turf in Kanestown Bog, in the townland of Carnalbanagh, about five miles from Glenarm, in the direction of Ballymena. He found it, he stated, at a depth of about twenty peats from the surface, which, allowing three peats to the foot, and also allowing eight or nine inches for "parings," that is, surface-matter thrown off before reaching the substance fit for peat, would make a depth of a little over seven feet. When it first attracted his notice he had cut through the shaft. He then tried to get out the remainder without further damage, and in order to do so he cut along in a horizontal direction, but notwithstanding all the care he could use he cut through it again. He threw the pieces of shaft down, believing them to be of no further use, and they became buried with the parings, but he believes he could find some of them again, and has promised to try to do so. When he got out the arrow-head with the remaining portion of shaft attached he examined it, and not thinking it was of much importance to keep them together, pulled the arrow-head from the shaft, which came away quite easily. There was no tying from the shaft round the barbs. The arrow-head had been stuck into the cleft of the shaft and secured by cement only. The tying was bound round the shaft and extended along it, as nearly as he could judge, for about five inches. The shaft then became smaller, or looked smaller, owing to the tying ceasing. From his description, and demonstration by aid of a piece of round wood like the shaft, and my making a pencil draw-

ing before him, which he approved of, I am able to figure the restoration shown in No. 5 of Plate.

It appears then that in this instance the so-called tying had nothing to do with securing the arrow-head to the shaft, and must have been used merely in preventing the shaft from being split by the arrow-head when it struck the object against which it was shot. The tying may only have extended four inches or thereabouts—it is not easy to judge to an inch from recollection—as I think the amount of tying I have got would scarcely bind five inches of stem. I therefore intended in making the etching to show only four inches of tying, but I find this has been slightly exceeded on the restored view. Mr. M'Fetridge's estimate of the length of the shaft is two, or two and a-half feet, and he could not recollect observing anything like feathering at the base end. The stem appears to have been of ash.

This is, I think, the second instance of an arrow-head with shaft attached having been found in the British Isles. The other is figured in the Catalogue of the Royal Irish Academy, page 254, and is stated to have been found in Ballykillen Bog, King's County, and to be in the Edenderry Museum. It appears from the figure to be a stemmed arrow-head, and the shaft is said to be of briar wood. Another arrow-head with portion of shaft is figured half size in Keller's *Lake Dwellings*, translated by Lee, 2nd edition, vol. ii., Plate xxxix., and from a description in vol. i., page 236, it is also shown to be a stemmed arrow-head. It was not found in the lake dwellings, but in a moor in the Zug mountain, and is figured to illustrate the method of mounting. Mr. Evans in *Ancient Stone Implements of Great Britain*, has figured the same object full size. The method of mounting is also more fully illustrated in Mr. Evans's work on *Ancient Stone Implements of Great Britain*, and in *Prehistoric Times*, by Sir John Lubbock by means of arrows of modern savages. These show the tying not only extending along the stem, but crossing the arrow-head diagonally between the barbs and the point. An instance of mounting in the case of an American arrow-head came within my own knowledge a few years ago; but owing to the ignorance of the dealer the instruction to be gained from it was greatly lessened. The arrow-head had shoulders but no barbs. The stem was long, and fitted into a short slit in the shaft, and was then firmly bound. The long stem of the arrow-head appeared as a continuation of the shaft, and there was no cross-binding. This arrow-head, when it came into the hands of the dealer in Ballymena, was separated from the shaft, and the arrow-head itself was then offered as a peculiar Irish type to one collector, and the piece of shaft came in with a lot to myself, at almost no cost. The arrow-head is, I believe, now in the collection of Mr. T. W. U. Robinson, F.S.A.

The Rev. Geo. Raphael Buick, M.A., exhibited some Indian Burial Urns, with reference to which he read the following Paper:—

Cremation, as one has well remarked, is bad for the comparative anatomist and ethnographer, but passing good for the collector of pottery. Here are several specimens which, but for it, would never have existed.

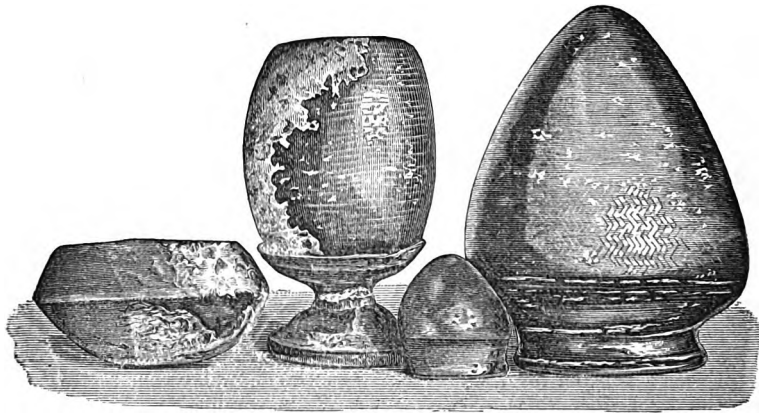
At any rate they owe to it, if not their existence, at least their preservation.

They were obtained in 1873 from kistvaens, in the district of Coimbatore, Presidency of Madras. Prehistoric structures of this kind abound there. As a rule, they are wholly under ground. The exceptions are where the upper surface of the capstone just shows, and no more, above the soil. Ordinarily each kistvaen, or dolmen, is constructed of five granite slabs from six to nine inches thick. Four of these slabs are placed on edge, and slightly inclined inwards. They thus form the walls of the chamber, whilst the fifth slab, or capstone, forms the roof, and by its great weight consolidates the structure. Of the four which make up the sides, two are long and two short. The narrower slabs form the ends, and usually the one which faces the east has a hole or aperture in it, sometimes circular and sometimes square. This orientation is a marked feature in connexion with holed dolmens, no matter to what part of the world, or to what race, they belong. A perfect example of these dolmens was opened by my brother¹ in January, 1873, near Kanjayam, Coimbatore. It was situated in a cultivated field, and the central portion of the capstone was all that appeared above the ground. When the soil was completely removed from this stone it was found to be about ten feet long by eight feet broad. At the edges it was about one foot in thickness, but at the centre it was much thicker, so that the surface of the stone was convex. The weight was considerable, and could scarcely have been less than a couple of tons: it took from twenty to thirty men to move it. Large levers were put underneath, so that it was raised a little at one side; ropes were then tied to it, and the leverage being continued, the capstone was, by an immense effort, turned over clear of the chamber. On examination the latter was found to be quite full of earth, which was carefully removed. No articles of pottery were found intact, but fragments of vessels were plentiful, and along with these what appeared to be a portion of a skull and a piece of iron about the size of a tenpenny nail, but very much corroded. When entirely cleared out, the floor was found to be seven feet long by five broad. The slabs were of granite, and the end one, which faced the East, had a piece about a foot square cut out of it at the left-hand corner, to form an opening. On the right-hand side of the chamber, and extending along its entire length, was a raised stone platform, about two feet broad, and rising six inches above the level of the floor. Neither Mr. Walhouse nor Mr. Garstin, the best authorities on the subject, make mention of having observed a platform of this kind in any of the kistvaens opened and examined by them. Another singular feature of this dolmen was, that a flight of stone steps, five in all, led down from the surface of the ground to the square opening in the end. This would seem to indicate that the aperture was intended to be made use of for some purpose or other from time to time. What this purpose was has excited much perplexity and speculation. Mr. Walhouse at first was of the opinion that the kistvaens so provided were family sepulchres used by successive generations, and that the apertures were intended as means for introducing fresh burial urns, as occasion required. A new idea, however, has lately suggested itself

¹ David Buick, LL.D., formerly Judge of North Arcot, Indian Civil Service.

to him. Recent excavations in Egypt have laid open subterranean closed sepulchral chambers, closely built and blocked up, except one small aperture. The use of this opening seemed very problematical, until some paintings were observed in the chambers themselves, representing the tomb closet with its aperture, but with this addition, that persons were depicted as busily engaged blowing incense through the aperture by means of long tubes. Walhouse thinks the evidence conclusive, and has abandoned his first opinion, in the belief that the aperture was used at stated times in connexion with the rite of offering incense to the dead.

Though unsuccessful in his first search for perfect vessels, my brother was not discouraged. He had several other kistvaens opened, and was rewarded by discovering six urns, four of which are below engraved. They contained, when found, fragments of bones and ashes. They have been made from the clay which abounds in the neighbourhood of the kistvaens containing them. All of them are strong and close-framed, and have been made upon a wheel. Three of them are partially covered inside and outside with an incrustation of carbonate of lime. They are glazed, or rather enamelled, with a crude red glaze, probably made from soda and a protoxide of copper. No native potter in the district, at the present time, knows anything of such a glaze. The vessels now in ordinary use are, as a rule, unglazed.



No. 3.

No. 2.

No. 4.

No. 1.

Burial Urns from India.

No. 1, the largest of the four, is conical in shape. It is nine and a-quarter inches long and five and three-quarter inches across the mouth. At the place of greatest width it is twenty-three and a-half inches in circumference. It terminates at the base in a point, and must have been held in an upright position when in use—if it was ever used for any other purpose than that of holding the ashes of the dead—by being stuck into the sand or else suspended by a cord or net. Vases of this shape abounded in ancient Egypt. Birch, in his *Ancient Pottery*, figures one of fine glazed red ware almost identical. There is this difference, however—the Egyptian vessel is plain; the Indian one is ornamented with two concentric grooves, which run round the body close to the shoulder,

and with bands of hatched lines which cover nearly one-half of its entire surface.

No. 2, the next largest urn, is six inches high and three and a-half wide at the mouth. It has been modelled evidently after the form of the gourd, thus pointing back, dimly and curiously, to the time when the primitive potter moulded his vessel on the calabash or gourd, and then burned away the mould in baking the clay.

It is ornamented with a series of concentric rings which cover it from the lip to where it begins to narrow from the base. These seem to have been made by the potter holding a tool about one-eighth of an inch broad lightly against the urn when revolving on the wheel, so as to produce a slight depression. In this way a series of small rings, slightly elevated, were left where the tool did not touch the clay. When the whole was polished or enamelled these rings would show somewhat lighter in colour than the intervening and depressed parts, which would receive a heavier coating of the glaze.

But what is specially remarkable about this urn is the fact that it is provided with a separate stand on which to sit securely.¹ This stand is two and seven-eighth inches high and four inches broad at the base. It consists of two saucers of terra cotta joined by means of a short neck. This neck is hollow, apparently for no other purpose than to lighten the stand. Similar stands are common in the Indian dolmens, but it is remarkable that no such devices are in use now; the native potters seem to have lost the idea altogether. The vessels used at the present day are almost or altogether circular, without feet or base proper, so that each requires a loop of straw to keep it in its position when placed on the ground. It certainly does seem strange that the advantage arising from the use of a separate and independent stand, once perceived, should have been afterwards lost sight of or forgotten.

No. 3 is a bowl-shaped urn, two and three-quarter inches high and almost five inches wide at the mouth. It, like the one last described, is ornamented all over with concentric rings, but, owing to a deposit of carbonate of lime, these can only be observed in a few places. It is worth noting that its shape is almost identical with that of one of the rudest and smallest urns in the Royal Irish Academy.²

No. 4 is a smaller globular urn, two and a-half inches high and two and a-half inches wide at the mouth. It is formed of a dark-coloured clay, intermixed with particles of mica. Its special peculiarity is its small size. Vessels of a similar size, or even much smaller, and of a variety of shapes, are found in the dolmens, *but not associated with larger vessels*, giving the idea of toy-pottery. Ferguson, in his *Rude Stone Monuments*, refers to these tiny vessels as evidence of the decay of an ancient faith. He finds in them a proof of his idea that the people who made and used them had lost almost, if not entirely, the beliefs of their forefathers, and were content with keeping up the traditions of a primaevial usage by these miniature shams. He also thinks they gave rise to the opinion current among the present inhabitants of India as to the origin of the kistvaens or dolmens, viz., that they were the homes of a dwarfish race. Neither suggestion seems warranted by the facts.

¹ In the woodcut, which is from a photograph taken by myself, the urn is represented sitting on its stand. Scale

one-fifth;

² See Wilde's *Catalogue*, Fig. 124, p. 177.

The miniature pottery is found, not in miniature kistvaens, but in huge megalithic structures, which would not have been the case had the first supposition been the true explanation. In this case the cist would have been a miniature imitation of the original dolmen.

As regards the fact of this tiny pottery originating the belief that the dolmens themselves were the homes of a race of pigmies, native opinion itself knows nothing. On the contrary, the present inhabitants of the land assert that the idea of a race of dwarfs having built the structures containing the vessels was suggested by the hole or aperture almost invariably found in one of the end slabs. This they consider the door of the house; they never supposed, until recently, that the kistvaens were sepulchres, or had anything whatever to do with the burial of the dead, at least by way of cremation.

The Rev. W. Taylor, in his *Analysis of the Mackenzie MSS.*, has enumerated a number of popular legends regarding the origin and use of the dolmens, all of which go directly to corroborate this.

Here are two of these legends or "myths of observation."—

(1) "In very ancient times the astrological books predicted that all mankind would be destroyed by a shower of fire, so the then existing men took counsel together and constructed solid, impenetrable houses of stone, to which they retreated with their families and household utensils. One day, however, a rain of gold fell which lured them forth, and whilst they were gathering up the gold the predicted fire-shower descended and destroyed all except a few, who had remained at home, and by whom the human race was perpetuated."

(2) "In long-past ages the lives of men were far more prolonged than now, reaching to many centuries, and even then they did not die, but when feeble through age they lay in the house, like huge ripe fruits, breathing, but unable to move and helpless—to the great inconvenience of the younger generation. At last, to get these pumpkin-like encumbrances out of the way, and to prevent the pollution of their possibly dying in the house, the younger people constructed stone sepulchres underground, in which the ripe fruit-like ancients were placed, with food and pots, and tended daily whilst they lived. When at length they died, the door of the sepulchre was closed, and earth heaped over all. Thus the men of old time escaped the inconvenience of the fruit-like stage of their forefathers."—See *Indian Antiquary* for August, 1876.

Finally, the consideration of these burial urns suggests a thought in connexion with a practice common amongst the ancient Celts. In the majority of cases, when burial by cremation was practised, the urn containing the ashes and bones was placed in the cist or cairn with its mouth downwards. The custom, I imagine, originated in this way: when cremation began, the vessels in ordinary use were, like the primitive tumblers, incapable of standing erect by themselves. Owing to this, those used for burial purposes, and made at the place of interment after the prevailing fashion, would naturally be turned upside down, so that the contents might be kept together and not scattered or spilled. In process of time it was discovered that each could easily be made to stand erect without danger of overturning through a simple flattening of the globular or pointed base.

By this time, however, the practice of reversing the urn had become part and parcel of the solemn rite of burial, and, in consequence, was adhered to long after the necessity for it had passed away.

Mr. Robert Young, architect, contributed the following Paper on Dunluce Castle:—

The bold sea-board of the county Antrim affords the tourist a series of pictures which for beauty of outline and varied colour are not surpassed in these kingdoms; but from Belfast to Portrush there is no place so likely to engage his attention as where he finds the charms of wildly picturesque scenery combined with the historic memories that are so intimately associated with Dunluce Castle.

The name Dunluce is a singular one, consisting of two Celtic words of somewhat similar import.

From these we infer that in prehistoric times the rock on which the castle was subsequently built was a stronghold of the native Irish, as implied in the word Dun. Two other places on the Antrim coast, Dunseverick and Duneynie, have the same characteristic features of natural rock fortresses. *Dun-lios* would seem to imply that there was at one time an entrenchment or artificial enclosure upon the Dun. *Lios* or *lis*, however, commonly used in the sense of a fort, does not seem to primarily involve more than an inclosure for habitation. The same combination of words, only reversed, is found in the name Lisdoonvarna, county Clare: the *lis* of the *gapped fort*. But the fortress here was entirely artificial.

Our interest in Dunluce, however, is mainly connected with the buildings which cluster upon its rocky summit. History is silent as to the earlier builder of Dunluce; and as the walls throughout are constructed of the local basalt, exhibiting the columnar structure, and this peculiarity being turned to account in forming the dressings of the windows and other apertures where structural details are ordinarily found in most old castles, it is very difficult to compare it with other buildings whose dates are known.

It is admitted on all hands that the native Irish did not erect stone and lime castles, so that in all probability the first building here was done by the M'Quillans, who are supposed to have been of English extraction, and to have derived their title from De Burgo—one of De Courcy's followers. I do not think any part of the work is even so early as the fifteenth century, and it is probable that the walls, round towers, and the barbican at the southern end of the rock, were erected by the M'Quillans early in the sixteenth century. The original fortress was confined to the area of an isolated promontory, washed at foot in great part by the sea, and on all sides defended by steep rocky cliffs, and cut off from the shore by a deep chasm occupying the neck of the promontory, as shown on the accompanying map and plan, measured and laid down by the late George V. Du Noyer when engaged on the Geological Survey of Ireland in the county of Antrim. It will be seen that it was at the southern and eastern sides, and where the position was most exposed to attack, that the strongest walls were erected, and the general arrangements of the works seem to have been made with much skill, and taking full advantage of the contour of the ground.

The only entrance was by a draw-bridge placed where a projecting point of the rock is separated from the mainland by a deep chasm about twenty feet wide. When the castle was dismantled a stone arch was built here, forming the sole and rather trying means of present entrance. After

passing the bridge, which was doubtless capable of being removed at the discretion of the garrison, a small enclosed court-yard is reached, at the lower end of which stands the square tower known as the barbican, in which is the main entrance-door, with embrasure at one side commanding the bridge, and having corbelled bartizans at the angles of the south gable of a very Scotch character.

From the barbican a very strong wall is carried for about seventy feet on the edge of the cliff, till it meets a circular tower at the south-east angle, known as M'Quillan's Tower. The walls are eight feet thick, and a small staircase is formed in their thickness by which access is gained to the top, and also to the parapet of the defence wall between it and the barbican. The only other structure of much strength is on the eastern edge of the cliff about sixty feet north of the M'Quillan Tower, and like it, circular, but some feet less in diameter. It is known as Queen Maude's Tower. The wall which connected it to the other tower has long since fallen down from the decay of its rocky foundation.

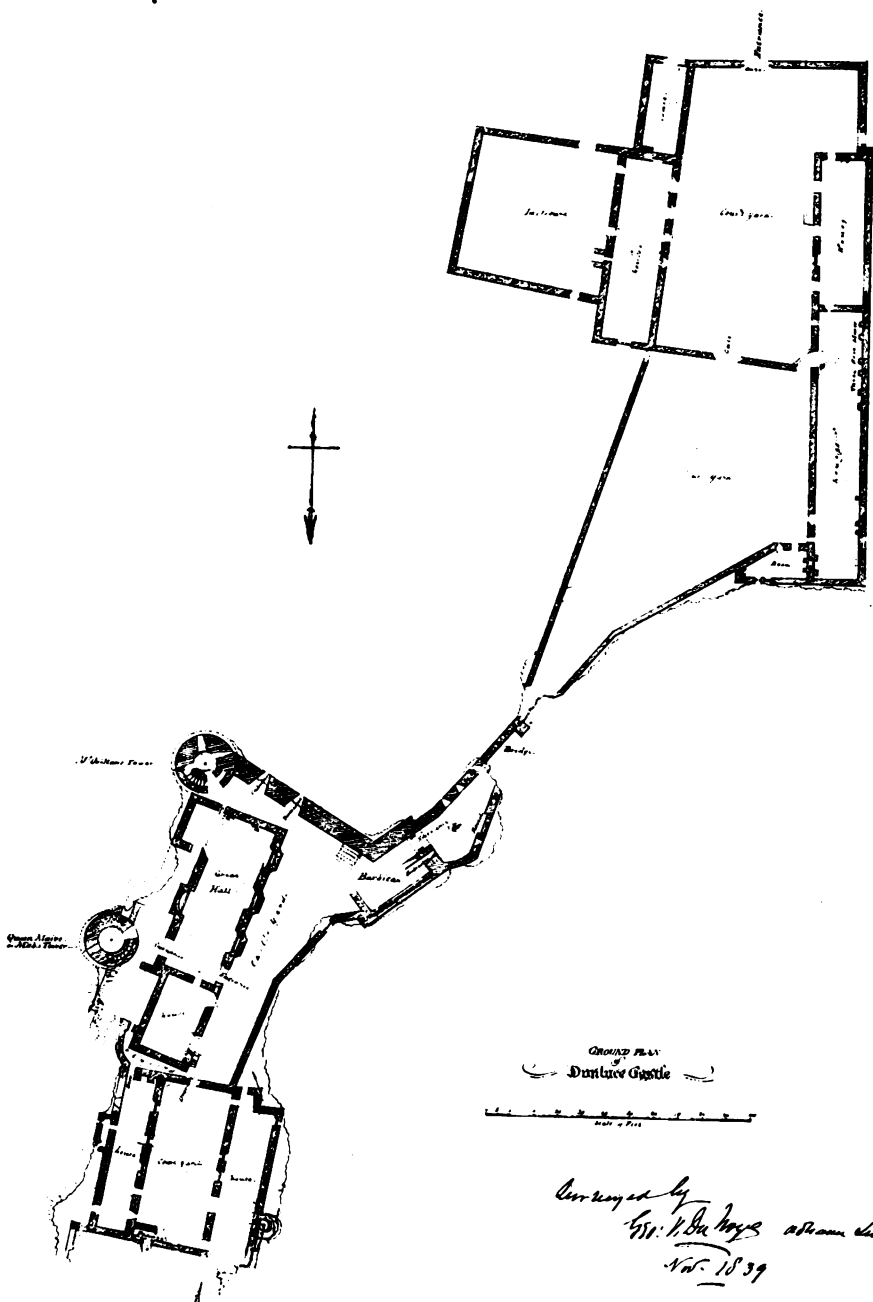
The remainder of the rock on the west and north is partly surrounded by walls of no great thickness, and partly covered by domestic buildings. At the extreme north, and overhanging the mouth of a cave opening on the sea, and penetrating entirely through the rock, are the remains of the kitchen, of which mention will be made hereafter in the notice of the history.

The residence of the lord of the Castle occupies the level platform behind the towers at the eastern side. The principal apartment was the great hall, 70 feet in length by 23 feet in width; its great fireplace was on the east side, and it was lighted on the west by three large bay windows, affording beautiful glimpses across the sea of the blue hills, in Innishowen, in the distant Scotch Isles, and in Cantyre.

The building which forms a continuation of the hall towards the north, and contains one good living room about 32 by 20 feet on the ground floor, had its two windows also to the west. The sleeping apartments for the family were doubtless above this and the great hall, and were lighted by the windows still to be seen in the gables, and by others in the roof, which has disappeared.

The castle yard, which occupies the entire space between the hall and the parapet on the edge of the cliff, is about 120 feet long by 25 feet of an average width, and afforded the only open space within the walls. Two parallel ranges of narrow buildings, separated by an enclosed court-yard, lie immediately next to the lord's residence: these were the servants' apartments, kitchen and offices, probably anterior to the M'Donnel occupation. My impression is that the great hall was built, or at least remodelled, by Sorley Boye for the use of his son Sir James, whilst he himself continued to reside till his death at Duneynie.

The group of buildings on the main land, with their enclosing walls, and which lie to the southward of the bridge, are much later than those on the rock, and may with almost certainty be assigned to a period later than 1640. The local tradition has it that they were erected by Randal, second Earl of Antrim, to accommodate his retainers, who, in consequence of the frightful catastrophe which took place at their quarters on the rock, refused any longer to live there. There were probably other reasons for erecting so extensive a set of buildings here: the family was growing in importance and keeping up a very much larger establish-



ment than their predecessors, and its large walled yards were no doubt intended for the protection of their tenants "creaghts and studdes" in case of an outbreak of war.

The history of Dunluce Castle is intimately connected with that of the M'Donnel family, and to do this adequate justice it will be necessary to go back to almost the earliest historic records. We find that about the year 300 A. D. a Scottish princess named Aileach, was married to an Irish prince, Eochaidh Drimhleinn, and they resided in the famous Grianan of Aileach near the present city of Derry; and this continued to be the residence of the Northern Ui Neills almost till the English Invasion. Colla had three sons, all powerful and ambitious, and assisted by their kinsfolk in Cantyre about the year 327 A. D., they placed their eldest brother Colla Uaish on the throne of Ireland, which he held, however, for only a few years, but he and his brothers afterwards made a raid into Ultonia, defeated and killed Fergus the king, and took possession of what now forms the counties of Monaghan, Armagh, Louth and Fermanagh, which were held by their descendants, M'Mahons, O'Hanlons, and Maguires, till James I.'s plantation.

The great grandsons of Colla Uaish were Loarn, Angus, and Fergus, and they seem to have held part of the district then known as Dalriada, so called from a former possessor, Cairbre-righ-fada—or Cairbre, the long-armed—and which is now known as the Route. This comprised so much of the coast and Glynn as lay between the Bush River and the Cross of Glinfinneaght, or Glynn near Larne. About the year 506 A. D., an expedition under the leadership of these three chieftains set out probably from Port Brittras in Ballycastle Bay, and, landing in Alba, formed distinct settlements. The islands of Jura, Isla, Iona, fell to Angus. Loarn took the district which still bears his name.

Fergus seems to have been a more successful colonist than his brothers, for he was able to occupy the three wide districts of Cowal, Argyle, and Cantyre; and, surviving the others, he was at length made king of the united Dalriadic possessions in Alba. This comprised all that lay between the Firth of Clyde and Lough Broom, in Sutherland, and was divided on the east by the mountain range of Drumalban, from Pictavia.

It is interesting to know (from Dr. Reeves) that Fergus had been the owner of the lands about Armoy, as it is recorded that in 474 he granted to St. Patrick lands to build and endow the first Christian church there; and the holy man blessed Fergus, and predicted his future eminence beyond his brothers.

One of the royal residences was Dunstaffnyge, on Loch Etive, the ruins of which remind one very much of Dunluce; and to this place tradition says that Fergus brought the famous *Lia Fail* from Tara, afterwards transferred to Scone, and subsequently to Westminster Abbey, where it rests below the seat of the coronation chair.

After a reign of twenty-five years in Alba, Fergus set out for his native soil, it is said to use the waters of a well at Carrickfergus (now known as St. Bride's); but the galley was wrecked on the rock which has ever since borne his name—Carrig Fergus. His body was buried at Ballymanach, now known as Monkstown, where his bones were for long after shown to those who made pilgrimages to his grave.

In the twelfth century we find a lineal descendant of Fergus, styled Somerlid, from his Norse mother exercising great authority in Argyle and

the western isles, where he established the dynasty of his family, which continued for about four centuries as a rival to the Scotch monarchy. One of his grandsons, named Donnel, founded the great clan of Mac Donnells; and Rory, the other, the clan of Mac Rories—both calling themselves “*de insulis*,” of the isles.

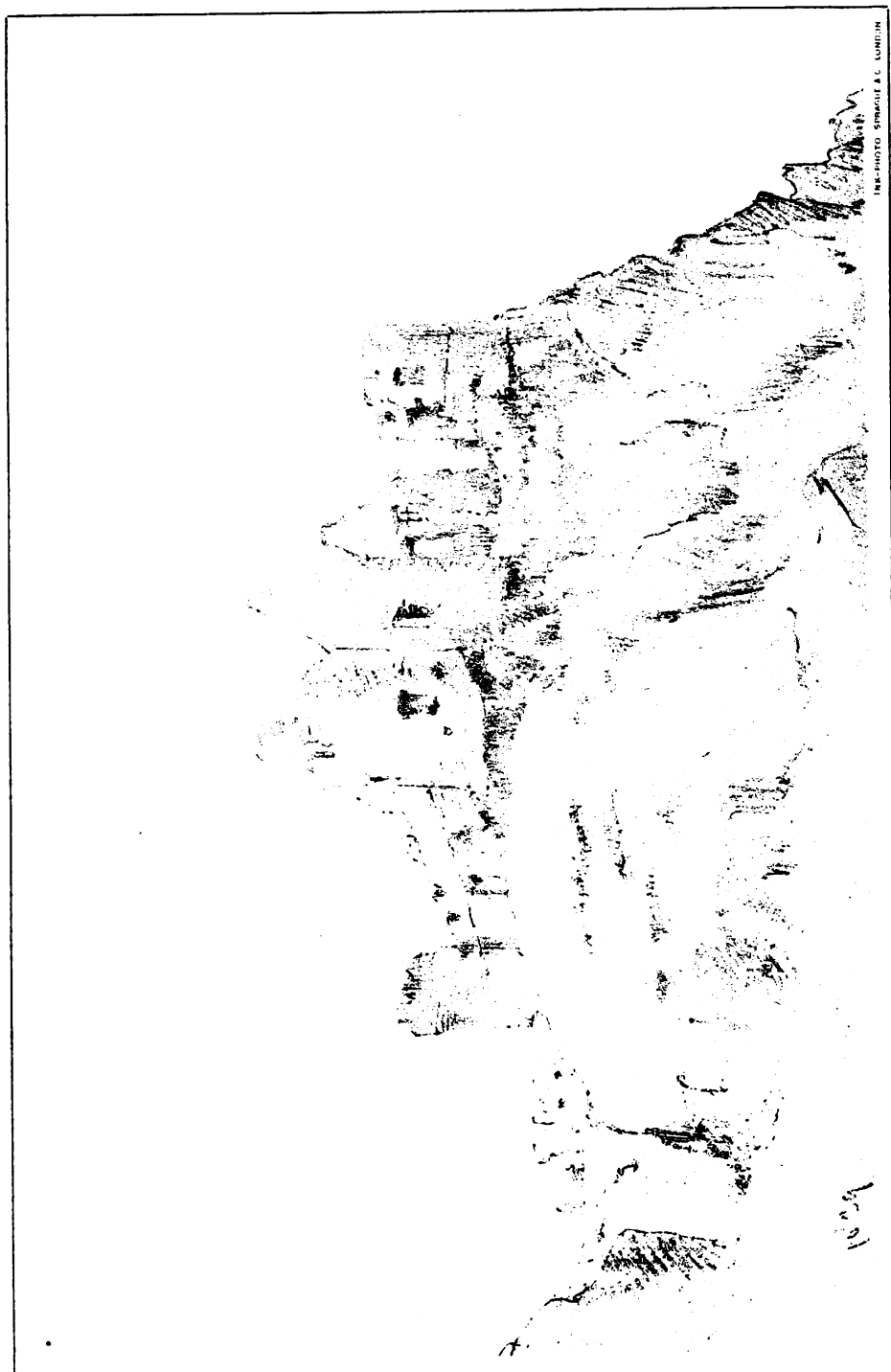
Time would not permit to trace the fortunes and genealogies of the various branches of this powerful family. These are recorded in the exhaustive account given in Hill’s *M’Donnells of Antrim*; so we pass on to the time when the family came into contact with Irish soil again. This came about by the marriage, about 1400, A.D., of John of Isla with Margery Bysset, styled “the heiress of the Glynnnes of Antrim.” Her mother was a daughter of Hugh O’Neill, and her father, who was banished from Scotland, was the fifth from the first settler who, it is stated, purchased extensive lands in Antrim from Richard de Burgho, Earl of Ulster.

Although I see no reference to a residence in the Glynnnes, yet, from the time of this marriage, members of the Mac Donnel clan began to settle on the coast; and these occasions were generally when some misfortune had taken place to their family in Scotland: *e.g.* we find the young lord of the isles, Alexander Mac Donnel, after his release from Tantallan Castle, seeking an asylum in the Antrim Glynnnes with his cousin Donnel Balloch, and his dying there and being buried in Bunamairge about the year 1440.

In 1476, when the lordship of the isles was surrendered to James IV., a further immigration to Antrim took place; but the greatest of all was upon the execution of John Cahanagh and dispersion of the clansmen, when many escaped and took refuge in the wooded fastnesses of the Antrim coast. So great was the hatred of James against the whole race, that he despatched a trusty ally, John M’Rean, of Ard-na-Murchan, to cut down the woods and extirpate them. This he failed to do; but an Act was passed by the Scottish parliament prohibiting Alexander of Isla from setting foot on Scottish soil or owning an acre of land in it. This led to important results; for the young chief of the clan Donnel was not only able to head a large number of his own relatives, but also many hardy veterans who had agreed to follow the banner of Ian Mohr when the kingdom of the Isles was broken up. These became the well-known and much-dreaded Redshanks; and with these the family estates of the Glynnnes were held, and English power successfully resisted. James V. reversed the policy of his father, and showed various marks of favour to Alexander, entrusting him with the command of a large force to oppose the progress of the English in Ulster, and to consolidate the Scotch possessions on the coast.

There is still no mention of Dunluce; and tradition says that the castle of Duneynie was the Irish residence of the Mac Donnells at this time; and the little port at the entrance of the Mairge to the sea, and then called Port Brittas, was the harbour for their galleys, by which they kept up their intercourse with their brethren in Cantyre.

James Mac Donnel succeeded to his father as Lord of Duniveg and the Glynnns, and was also elected by the Scotch barons to the lordship of the Isles. Among the other residences he possessed, on his wide Antrim territory, was Red Bay Castle, near Cushendall, which he sometimes occupied.



DUNLUCE CASTLE.

We come now to the period when the contest so long continued between the clans of the Mac Quillans, O'Cahans, and Mac Donnels may be said to have fairly began.

The Mac Quillan country lay between the Bush and the Bann. In 1551 we find that the clan Donnel was victorious over both the Route and the Glynnnes, and had even made a descent on the O'Neills in Clannaboy and took great spoil, which they stored in Rathlin.

From an account given in the *Annals of Ireland*, it seems the English Government sent a force under Captains Bagenal and Cuffe to Rathlin in four ships to seek for plunder; but James and Colla Mac Donnel gave them battle and defeated them with great slaughter, and took both the leaders prisoners, who were at length exchanged for their brother, Sorley Boye. In the account of this expedition by Sir Thomas Cusake mention is made of Dunluce Castle, "Soe as betwixt M'Collyn's Howse and Bealfarst was obedient to his cease of Skottes, which is above 50 or 60 miles;" and at the end of his letter, which is dated 27th September, 1551, and addressed to the Earl of Warwick, he says: "Coll M'Connell had a strong castel bylded on a rock, with a strong baan of lyme and stoon over the sea, named the Castell of Keanbaan, which my lord caused to be de-faced and brake much part thereof."

The white chalk rock on which this castle stood rises about 100 feet over the sea, and forms a very striking object, as it is relieved by the dark basaltic cliffs behind it. Colla returned to Kinbaan, where he died in 1558.

It would seem that this Colla was married to a daughter of M'Quillan, whose acquaintance he made during a visit he paid to Dunluce Castle, where he and his Redshanks were giving a "day's fighting" to M'Quillan against the O'Cahans.

We now come to the most conspicuous of all the Mac Donnels, the sixth and youngest of the sons of Alexander of the Isles, usually called Sorley Boye (yellow or swarthy Charles). He was born about the year 1505, very probably at Duneynie Castle, near Ballycastle; and there he had his continuing residence, and there he died. He was early trained to a military life, for which he showed marked capacity; and we saw that he was released from Dublin castle in 1551.

In 1552 he drove the English from Carrickfergus, and carried away Walter Floddy, the Constable, to Duneynie, and only released him on a heavy ransom about 1555. The M'Quillans had been virtually deprived of their property in the Route, the lordship over it having been assumed by Colla Mac Donnel, who we saw was connected by marriage with the former possessors. After his death the lordship was accepted by Sorley Boye, having been declined by his elder brothers, Angus and Alexander. This brought matters speedily to a crisis. The old chieftain, Edward M'Quillan, and his four sons, had remained quiescent during the life and lordship of their relative Colla; but they now saw no hope of regaining their patrimony but by taking up arms.

A series of fierce conflicts ensued, mostly waged in the vicinity of Ballycastle. The first, tradition says, took place on the level ground near the abbey of Bunamairge; and here Rorie M'Quillan was slain, with many of his clansmen; and the survivors retreated to a strong point on the east side of Glenshesk, where they again met, and this time repulsed, the M'Donnels, both sides suffering severely. Charles M'Quillan met

his death here. The final conflict took place on Slieve-an-aura, near the head of Glenshesk, where the M'Quillans were completely defeated.

Edward, the eldest of M'Quillan's sons, made good his escape from the field to Lough Lynch, where the family had a stronghold; but he was shortly afterwards killed there by Owen Gar Magee, one of Sorley Boye's officers.

In April of the year 1565, when James M'Donnel was living in his castle of Sandell in Cantyre, Shane O'Neill set out on an expedition against the Scottes. He advanced from Newry, by Dromore, to Edencarryduff, near Shane's Castle. Beacon fires at Torr Point alarmed the Cantyre men; and soon M'Donnel and his retainers reached Cushendun, but only to find his castle at Red Bay in flames, and Sorley Boy and those who had survived in full flight before Shane O'Neill.

The united body of the Antrim and Cantyre Scots, numbering 1000 men, made good their retreat to a strong position at the foot of Glentaise, on the north-western side of Knocklayde, thus allowing O'Neill to occupy the town and castle of Ballycastle with his force of 2000 men on the night of the 1st of May.

Next morning a struggle took place, with the result of the almost complete destruction of the Scots. James and Sorley Boy were taken prisoners, and many of their relations were among the slain.

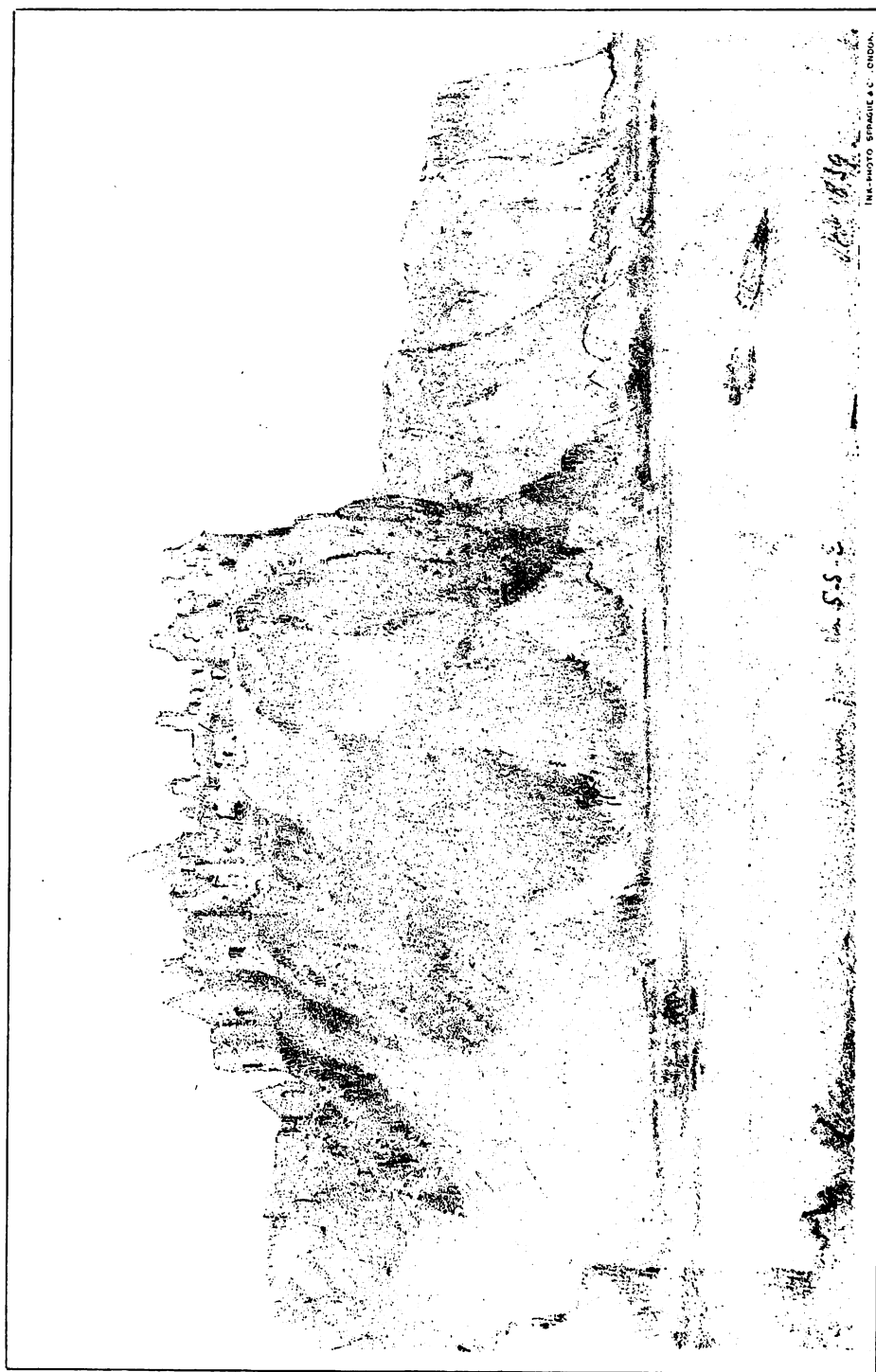
In a letter by Fleming, O'Neill's secretary, to Sir T. Cusake, after describing the battle, he says, "O'Neill camped that night at Nywcastell, where the said James M'Connell, being a prisoner, offred O'Nele all the goods, cattels, creights, stooedes, and lands that he had in Irelande and Scotland, and to set himself at liberty, affirminge by othe that he would never seeke to revenge the same.

"In the morning after he removed and came to Downesterick and Downelisse in the Root, being five miles asonder, which were Sanhirley Boye, his cheefe castles and the cheefe defence and holt of those parts, of which he won the same day Downesterick, wherein he left certain of his men to defende it againste the enymie.

"But the other he could not wyn in the space of thré days after, till at laste, partlye through fear of Sanhirle Boye his dethe, who was kepte without meate or drinke to this ende, the castell might be sooner yielded, and partlye for saulfe garde of their own liffys seeing the manifold and cruell skirmishes and assaults on every side, the warde were faine to yelde the castle into his handes, which also he committed to the saulfe keypyng of such of his men as were most able to defende the same and mooste true to him, and havinge thus waun the said castells, kyllid and banyshed all the Skottes out of the north, he returned back again to the firste Fort called Gallantry, in Clandeboyne, whence he sent James M'Connel, beinge sore wounded, and other of the prisoners to Castell Carake, a town of his own in Tyron, and kept Sanhirle Boye with himself."

The letter goes on to say that, the night after the Glentaise battle, Alexander M'Donnel set sail from Cantyre with 600 men to help his brothers, but coming to Raghline, and hearing of "his brother's mis-carrying," returned back again.

- The fate of James M'Donnel was sad indeed. In spite of Elizabeth's wishes, the earnest requests of Mary Queen of Scots, and the demands of the lords of the Isles and western Highlands, and the offer of his weight



DUNLUCE CASTLE FROM THE SEA.

in gold made by the clan Donnel, Shane persisted in his cruel determination of destroying his great rival, who soon after died in the Tyrone Castle in 1567. Two years after this Shane O'Neill was assassinated by the Scottes at their camp near Cushendun, in revenge for the slaughter of their late chief and their kinsfolk. His remains were interred in the old abbey at Glenarm, but his head was afterwards carried to Dublin.

Sorley Boy being now released, made his way to Scotland, and having succeeded in effecting an alliance between the Campbells and the Clan Donald, he soon returned with 800 picked Redshanks, determined to regain his possessions in Antrim, for Dunluce was now held by an English garrison, and his other castles were broken down.

His request of the authorities of the Pale, that he should be restored the lands he held by grant from the Crown, viz., the Glynns, not being at once acceded to, hostilities began, and within a year he had regained all his strongholds on the coast except Dunluce.

Shortly afterwards he joined the league of Ulster lords, who renounced allegiance to the Queen and supported Turlough O'Neill as the rightful prince of Ulster. He then returned to Scotland, made an alliance with Donnel Gorm MacDonnell, styled the lord of the out Isles, collected there about 4000 men, which were carried over to the Antrim coast in thirty-two galleys and small boats, and took possession of the country without opposition by the English. The lands were peaceably held for several years. In 1573 Sorley Boye seems to have made at least a partial submission to the English authority. He expressed a wish that the portion of the Glynns which he claimed through the Byssets should be confirmed to him by Her Majesty's gifts, and also that he should be made a free denizen of Ireland by patent, and enjoy the liberties of marriage.

Letters patent were issued accordingly, and Sorley was sworn to be a true subject to the Queen at Dunluce Castle, but so little did he value the parchment title-deeds, that he immediately afterwards cut them in shreds, and flung them with scorn into the fire, with these contemptuous words: "By my sword I got these lands, and by the sword I will hold them."

In 1584 occur the most important events connected with Dunluce Castle.

The English Deputy, Sir John Perrot, had resolved to expel the Scots from Ulster, as their daily increasing numbers had given him much alarm. He told the Council he had meant at first to "look through his fingers at Ulster as a fit receptacle for all the savage beasts of the land," but, he adds, "the arrival of many Scots, among others Mc Ilane's sons, had altered his peaceful ideas."

Perrot set out with great "pomp and circumstance of war" on his northern enterprise, to repel what he styled "the Scottish Invasion." He took with him not only 2000 soldiers of the Pale, but "the Protectees of Munster," that is, the soldiers of the great families in Munster who had been under English protection during the Desmond rebellion.

Perrot was accompanied by the Earls of Ormonde, Thomond, and Clanricard, Sir John Norrrys and Hugh O'Neill, Baron of Dungannon, and several captains. The army was divided into two bodies, and advanced down both banks of the lower Bann upon Dunluce, meeting with no opposition from the M'Donnells, who were not prepared for such a sudden

and formidable force. But the Castle of Dunluce did not yield without a struggle.

Fenton writes from Dunluce on 14th December, 1584, that the siege of the Rock of Dunluce was proceeding: a culverin and two *shakers* of brass had been landed at the Skerries and drawn up by men.

In a letter from Perrot to the Privy Council he gives a graphic and accurate description of this stronghold. "Myself and the rest of my company are encamped before Dunluce, the strongest piece of this realme, situate upon a rocke, overhanging the sea, divided from the main by a broad, deep, rocky ditch, natural and not artificial, and having no way to it but a small necke of the same rock, which is also cut off very deep. It hath in it a strong ward, whereof the captain is a natural Scot, who, when I sent to summon them to yelde, refused talk, and proudly answered, speaking very good English, that they were appointed and would keep it to the last man for the King of Scots' use."

The seige would seem to have lasted nine months, for in a letter dated 17th September, Perrot writes: "The ward of this Castle of Dunluce being 40 men, most part Scots, have surrendered. Lord President (Norrys) has lighted on Sorley's people and creaghs, killed certain of them, and taken a great prey. I have taken Dunferte, the ward being fled likewise, another Pyle by Portrushc. The Raghlin is now all the refuge left him; it hath been the Scots' accustomed landing-place."

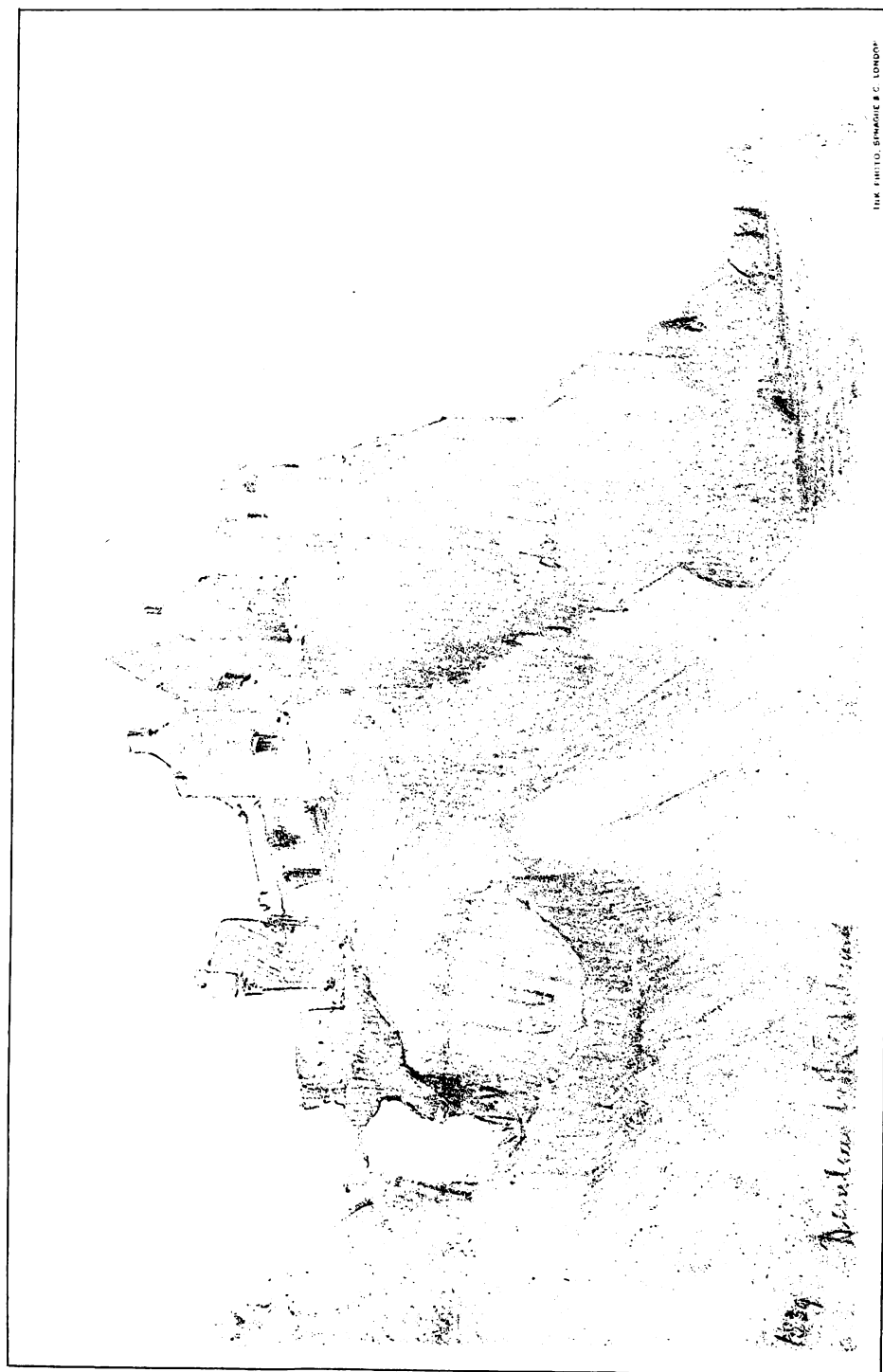
Dunferte is now known as Ballyreagh Castle, of which a fragment only remains: the "Pyle" stood near the old church, at the base of the tongue of rock known as Ramore.

Among the household treasures seized by Perrot at Dunluce was a relic of extraordinary value and interest, which is best described in his own letter when sending it as a present to Burghley.

"For a token I have sent you Holy Columkill's Cross, a god of great veneration for Sorley Boye, and all Ulster, for so great was his grace, as happy he thought himself that could get a kiss of the said cross, I send him unto you, that when you have made some sacrifice to him, according to the disposition you bear idolatry, you may, if you please, bestow him upon my good lady Walshyngham, or my lady Sydney, to wear as a jewell of weight and bigness, and not of price or goodness, upon some solemn feast or triumph day at Court."

Mr. Hill suggests that this may have been the cross which St. Columba received from Gregory the Great, as a mark of his favour and approval. O'Donnell, the Irish biographer of Columba, says, that when he wrote in 1532 this cross was preserved in Tory Island. Dr. Reeves in his notes to *Adamnan's Life of Columba* states that it is not now known to exist, but it would seem to have been cased in metal and adorned with crystal bosses, like the cross of Cong now in the Museum of the Royal Irish Academy. Mr. Hill thinks it may have been carried from Tory to Dunluce or Duneynie for safety, and may still be preserved in some English cabinet of curiosities.

To return to Sorley Boye, we find him soon after this forming combination with the O'Neals, the Scots of the Dufferin, the O'Kellys, the Woodmen of Kilwarlin, and M'Felim's sons, to regain his old possessions. The Castle of Dunluce fell into his hands in a very singular way if we can believe the account given by Sir J. Perrot: "When he took the Pyle he placed a pensioner called Peter Carey to be constable of it with



THE PHOTO. SPENCER & CO. LONDON

DUNLUCE CASTLE SHOWING DRAWBRIDGE.

a ward of fourteen soldiers, thinking him to be of the English Pale, but afterwards found he was of the North. This constable, reposing trust in those of his country and kindred, had gathered some of them unto him, and discharged the English soldiers unknown to the Deputy: two of these having confederated with the enemy, drew up fifty of them by night with ropes made of wythies.

"Having thus surprised the castle, they assaulted a little tower wherein the constable was, and a few with him. They at first offered them life, and to put them in any place they would desire (for so had the traitors conditioned with them before); but the constable, willing to pay the price of his folly, chose rather to forego his life in manly sort, than to yield to any such conditions, and was slain." According to another account there was a good deal of fighting, as many of the English garrison were slain, and Carey was hanged over one of the castle walls in sight of the English force, which immediately decamped without any attempt to avenge his death.

Having settled himself again in his most important fortress, Sorley who was now an old man, determined to make peace, and happily found the authorities in Dublin well inclined to meet his overtures. They were only too conscious of their weakness and inability, after so many efforts to drive the Redshanks from Ulster, and were very glad to see an end to the long-continued conflict. Accordingly the old hero appeared in Dublin Castle, flung himself on the ground before a picture of Elizabeth, declaring his great contrition for his ungrateful and reckless career, and as a mark of special favour, a few days after this, Lord Deputy Perrot presented him with a velvet mantle embroidered with gold lace.

The Indenture between him and Perrot, dated 18th June, 1586, mentions, in addition to the various lands, that he was given the constableness or key-keeping of the Castle of Dunluce by the delivery of Mr. Stafford. He was "bound to hold of the queen by the service of homage, fealty, and two knight's fees, and on condition of observing the same articles as had been imposed on Angus M'Donnel."

Sorley Boye died at Duneynie Castle in 1590, and was buried in the old vault of Bun-a-maige Abbey, whilst the Highland Coronach and the wild Irish Caóine were raised in lamentations for their much-loved chieftain.

Sorley Boye left a large family of sons and daughters by his wife, Mary O'Neill, daughter of Con Earl of Tyrone, and was succeeded by his son, Sir James M'Donnel. He seems to have been on very intimate terms with the Scotch king, by whom he was knighted, but to have been held in disfavour by the Government of Elizabeth. There is an interesting notice of him in the *Chronicle of Scottish Kings*: "Ane man of Scottis bluid, albeit his landes lye in Ireland. He was a bra man of person and behaviour, but had not the Scots tongue, nor nae language but Erse."

In 1597, we find Sir John Chichester, Governor of Carrickfergus, making strong complaints of the ill conduct of James M'Donnel and his brother Randal. After referring to "their obstinately refusing to do anie service without maintenance from her Majesty and detaining her rents"—he adds, "likewise broken down two of their castles, the one called Glinarme, and the other Red Bawn, forteffinge themselves only in Dunluse, where they have planted three pieces of ordnaunce, demi-

cannon and culvering, which were had out of one of the Spanish ships coming upon that coast after our fight with them at sea in 88. I have demanded the said pieces of them to have placed them in Kerog fargus for the better strengthening of the towne, but they have utterly denied the delivery of them."

The Spanish vessel here mentioned was not one of the great ships of the famous Armada, but the Geron, a "galeass," or galley carrying about fifty guns, and having rowers besides her sails. Her captain was the famous Alonzo da Leyva, and with him were the most of the scions of the Spanish nobles, and he had shifted his precious freight twice from larger ships which were wrecked on the western coast of Ireland; at Killybegs he was only able to transfer a half of his men to this smaller vessel, in which he resolved to seek refuge in Scotland.

All went favourably with them round the northern shores of Donegal, but when they reached the Antrim coast near Dunluce, and approached the Causeway heads, a storm arose, the rowers were unable to control their unwieldy craft, and she was dashed to pieces on a reef of rocks between the Causeway and Dunluce. Of the three hundred on board only five are said to have survived. Two hundred and sixty corpses, including the brave Alonzo and the young Spanish nobles, were washed up into the little bay, known ever since as Port-na Spania. At this time James M'Donnel was constable of Dunluce under his father, Sorley Boye, who continued to live at his old castle of Duneynie.

It is worth recording that, besides the pieces of ordnance, other remarkable relics of the Armada were preserved at Dunluce, in the shape of two strong, iron-strapped money chests, or boxes. These have been used as muniment chests by the M'Donnel family ever since, being first removed to Ballymagarry, then to Ballylough, where the agents of the estate resided, and finally to Glenarm Castle, where they are still to be seen.

Besides the trouble arising out of the Spanish guns, Sir J. Chichester added to it by sending his men to levy, by force, the rent and cesses due in the Route. Sir James collected his men and marched towards Carrickfergus, to remonstrate with Chichester about the oppressive conduct of his servants, and when near Carrickfergus an open rupture took place, owing it is said to the violent and insolent conduct of the English officers, among whom one Moses Hill was prominent, and a fierce combat ensued at Altfracken, in which Sir J. Chichester was killed, and the English completely defeated.

Sir J. M'Donnel died suddenly (it is suspected by poison), at Dunluce, on 13th April, 1601.

Randal M'Donnel now took up the headship of the clan, and shortly after assisted in the ill-fated expedition of O'Neill into Munster, which ended in the battle of Kinsale, where a great number of his clan were slaughtered.

When this rebellion was ended, James VI. of Scotland became James I. of England, and was most desirous of gaining the good-will and favour of the Irish people. He soon found that Randal M'Donnel, who was not only a kinsman, but a personal friend and as much Scotch as Irish, having been fostered in Arran, and known as *Arranach*, was exactly the man to assist him in his project of conciliation. In 1602 Randal deserted the cause of Tyrone, and offered to serve against him in Fermanagh with 500 foot and 40 horse at his own expense.

At Tullough oge, near Dungannon, he was introduced to Lord Mountjoy, the Irish Lord Deputy, and received the honor of knighthood. Sir Randal soon reaped further fruits of royal favour of a more substantial nature. By letters patent, 28th May, 1603, he obtained the entire country from Larne to Coleraine, including the Glynnnes and the Route. In this there were sixteen of the ancient tuoghs, comprising the baronies of Dunluce, Kilconway, Carey, and Glenarm, the whole amounting to some 333,907 acres.

It seems that at this time also some amends were made to the remnant of the M'Quillan family, by the grant to Rory M'Quillan of the barony of Ennishowen, which he was foolish enough to exchange with Chichester for a tuogh of Clanagherty, and this he soon parted with for a money payment to Sir Faithful Fortesque, but many of the families of the clan remained tenants on the lands.

Sir Randal married in 1604 Alice, third daughter of Hugh, Earl of O'Neill, and from this time gave himself to the settlement and improvement of his estate. He gave leases to the natives and to Scotch settlers for terms varying from 21 to 301 years, and representatives of these leases are to be found abundantly in the present occupiers. In 1618 the king's favour was shown Sir Randal, by creating him Viscount Dunluce, a member of the Irish Privy Council, and Lieutenant of the Co. Antrim, with the command of a regiment. Two years after this he attained his highest distinction, in being made Earl of Antrim.

The Earl had not embraced the reformed faith, and in 1621 he was charged with receiving or sheltering certain Romish priests in his residences on the coast. The Earl, instead of appearing in Dublin to answer this, appealed to the king, who got him out of the difficulty by allowing him a dispensation to have a private chaplain in his residence. In this way many persecuted priests were harboured in his castles of Dunluce, Ballycastle, and Glenarm, till his death in 1636 at Dunluce Castle.

His body, after lying in state, was interred in the vault which he had built for himself at Bun-a-maige, in 1621: a stone tablet in the gable bears this inscription:—

In dei dei—matrisque virginis honorum

Nobilissimus et Illustrissimus

RANDULPHUS M'DONNELL

comes de Antrim.

Hoc Sacellum fieri curavit, Anno Dom. 1621.

According to the Crown grant, the first Earl of Antrim was bound to provide a suitable residence on each of the four baronies he held. For Dunluce he had the old Castle of M'Quillan, to which he no doubt added other buildings. In Kilconway, the old castle of Clough sufficed. In Carey he had, whilst Sir Randal, erected a fine mansion in the little town of Ballycastle, probably on account of the inconvenient situation of the old fortress of Duneynie. Not a trace of the newer castle is to be seen; and only a fragment of the older one, sadly in need of repair, serves to show where Sorley Boye held sway. For his barony of Glenarm he had also erected a castle, somewhat like the one in Ballycastle, and had only

completed it in the year of his death. This building is, I believe, incorporated in the present castle of Glenarm.

The castle of the Byssets, which has been completely removed, stood on the other side of the river, at the top of the main street in this little town.

Randal, the eldest son, succeeded his father in his titles and estates. Whilst Viscount Dunluce he had travelled abroad and been introduced at Court, where his agreeable address and handsome person made him welcome. He thus met and married the young and wealthy Duchess of Buckingham, whose first husband, George Villiers, had fallen under the dagger of an assassin.

Charles I. was now King of England, and the Earl of Antrim tried to raise, in 1639, a body of troops in Ulster for his service, associating with himself his kinsman, Sir Donald Gorm M'Donnell of Sleat, and the king appointed them "conjunctlie and severally lieutenants and commissioners within the whole Highlands and Isles of Scotland," and he wrote each letters, promising to restore their lands in Scotland in case they succeeded. Tradition assigns to this year, 1639, a frightful catastrophe which took place at Dunluce Castle. The Duchess of Buckingham had a great party of her friends, and the cook and all her assistants were busy in the kitchen, when suddenly, during a violent storm, a considerable mass of the rock gave way, and part of the kitchen with the cook and eight other servants were precipitated into the waves beneath.

In 1640 Lord Antrim took his seat in the Irish House of Lords, and remained in Dublin till the outbreak of the rebellion in October, 1641. He and his wife went at once from Dublin; but on their journey northwards, having visited at Slane his sister, whose husband, Baron Slane, was implicated in the rebellion, reports were circulated that he also was one of the instigators of the outbreak.

Fortunately, he was able to produce abundant evidence of his freedom from any share in this event. Not only did he altogether disapprove of the conduct of the Irish at this time, but he thoroughly identified himself with the other side, helping many naked and wounded Protestants, who would otherwise have perished.

He then hastened northwards, and finding Coleraine besieged by Allaster M'Coll, a kinsman of his own, he prevailed on him to so far mitigate the rigour of the investment as to allow the inhabitants to graze their cattle within a circuit of three miles of the town, which was a great relief, as the place was crowded with refugees, who had driven in their cattle along with themselves. He also sent in, to meet their immediate wants, one hundred fat cattle and sixty loads of corn. This enabled them to hold out till they were relieved by the Scotch force under Munro. These events took place in the end of April; and in June, under the pretext that some of his tenants had been engaged in the rebellion, Munro paid a visit to Dunluce, where he was most hospitably entertained by Lord Antrim; but, as soon as this was ended, he made his lordship a prisoner and sent him to Carrickfergus Castle, and plundered the castle of Dunluce of all its valuables. Lord Antrim contrived to escape from Carrickfergus Castle about six months after this, and got to England.

However, in 1643, the King's army under Ormonde being in great straits, Lord Antrim was specially commissioned to go over to Ireland to try and effect a cessation of arms with the Confederate Irish. He fell the

second time into Munro's hands; and the papers he had upon him were proclaimed to "discover a dangerous plot against the Protestants in all His Majesty's dominions," although it was simply a proposal for a truce approved of by the Privy Council.

Antrim was so fortunate as to escape from the clutches of his gaoler again by means of certain towels or ropes which were brought in by a Lieutenant Gordon; and Munro had to satiate his anger by hanging two of the servants whom he considered were privy to his escape. Antrim made his way safely to Castle Robin, then to Charlemont, then to Kilkenny, and finally to the King at Oxford; where he found Montrose consulting with him about raising a force to repel the Covenanters' army.

The co-operation of Antrim was sought for, and he at once agreed. A bond to this effect was drawn up between Antrim and Montrose; and this most interesting historic document is preserved in Glenarm Castle. He found, to carry out his agreement, he must identify himself with the Irish Confederates and take their oath. All the assistance they would offer was supply and transport for the troops he would himself raise. Mainly among his own tenantry he was able to enlist about two thousand men and send them to Scotland, where they very much helped to gain the brilliant successes of Montrose.

In January, 1644, Charles rewarded him for these services by creating him a Marquis. Through all the misfortunes of Charles from this to the close Antrim strove against the disastrous policy of Ormonde.

In a family paper in Glenarm Castle there is a summary of the chief events of his life from 1641 till the coming of Cromwell in 1649, the twelfth item of which gives so concise an epitome of the closing events of his public career, that I extract it almost verbatim:—"After the obstructing of which designe, the Marquis received letters from the Queene to facilitate and hasten the peace with the Irish which the Ma^y: laboured in; att which time hee was employed by the Irish Councell into Ffrance to invite his now Ma^{ty} into Ireland, where he stayed negotiating that affair till Sept., 1648; and then went back into Ireland, where he lived privately at Wexford and Waterford (the peace being then concluded) until the death of his lady in Nov., 1649, which was two months and a-half after Cromwell's landing in Ireland; and then being rendered altogether incapable of further service for his Ma^{ty}, his whole estate being takin from him, was necessitated with many others of his Ma^{ties} loyall subjects to live in slavery under the usurpers, without any foote of his estate."

As his lands were to be given to adventurers, Cromwell ordered an allowance of £500, and then £800, per year to be given to Lord Antrim; and, when he wished to visit England, he was protected from arrest for debt as a reward for his good conduct in the rebellion of 1641.

The Antrim estates were apportioned to six adventurers, who remained in occupation during the Commonwealth.

At the Restoration Lord Antrim sued for recovery of his property, and long, complicated, and tedious proceedings took place; but at length he obtained his Decree of Innocence in August, 1663, and was formally put in possession. Many of the disbanded soldiers and adventurers refused possession; and the disputes and riotings did not end till 1665, when an Act of Explanation was passed to settle them.

By this time the old mansion of Dunluce had fallen into dilapidation;

and the Marquis erected for himself, on the public road, not far from the shore, a comfortable mansion known as Ballymagarry House. Here he usually passed the summer months; but in winter sought the shelter of Edencarrigduff, or Shane's Castle.

He died at Ballymagarry in February, 1683, and was interred with great pomp in the family vault in Bun-a-mairge.

Having now brought this historical sketch to a point where its interest ceases, I feel bound to say that, whilst consulting various sources for information, I am indebted for the greater part of the materials I have used to the admirable work of Mr. George Hill, *The Mac Donnells of Antrim*.

The drawings of Dunluce Castle which illustrate this Paper are printed from the original pencil sketches, made in the year 1839, by the late G. V. Du Noyer; and, in the admirable style of that accomplished artist, give a faithful representation of the Castle of Dunluce as it then appeared. Several repairs have since been made, and breaches filled up, to secure the safety of the pile, which is now kept from further decay by the care of its owner, the Earl of Antrim.

The Rev. James O'Laverty, M.R.I.A., made the following remarks in reference to Mr. Young's Paper on the Castle of Dunluce:—

The opinion expressed by Mr. Young, that the group of buildings on the main land may, with fair certainty, be assigned to a period not far from 1640, seems to be borne out, to some extent, by the affidavit of Gilladuffe O'Cahan, sworn at Coleraine, March 10, 1652, before Thomas Cooke, and Richard Brasier, Mayor. They seem to be what is named in it "The new buildings in the court next the Castle." The following extracts relate to what occurred at the Castle:—

"Gilladuffe O'Cahan, of Dunseverick, in the county of Antrim, being examined, saith, that upon Sunday the 24th of October, 1641, in the morning, he came from his house in Dunseverick into the town of Dunluce, with a little foot-boy, having no more company with him, with an intent to hear Mass there, but there being no Mass there that day, he, this examinant, went into James Stewart's house in Dunluce to drink a cup of wine, and that about ten of the clock, the same Sunday morning, Henry Mac Henry, his son-in-law, and his, this examinant's, own son, Manus O'Cahan, came unto him to the said house, where they drank three or four bottles of wine. That about one or two of the clock the same Sunday, in the afternoon, Captain Mac Phedris, Mr. Archibald Boyd, and ten or twelve horsemen, with swords and pistols, came into Dunluce, and reported that Sir Phelimy Roe O'Neill and the Irish in Tyrone were all risen in rebellion, and that said Captain Mac Phedris and the rest with them made the Scotch in Dunluce arm themselves, and draw down into the new pavement in the inner court, next the draw-bridge and the outer gate of Dunluce Castle, which this examinant hearing of and observing, was very soon after told by one Doole M'Sporran, a Highland Scotchman who dwelt at Bushmills, and came into the town where he, this examinant, and his son-in-law, Henry M'Henry, and his own son were drinking wine, that five hundred of Argyle's men were coming over the Bush Bridge, near a mile distant from Dunluce, to take

Dunluce Castle and command the country. Upon which this examinant left his sons drinking wine in the said house, and went down alone, having no weapon but his rapier, about three of the clock in the same afternoon, into the said inner court, wherein the said Scotch were gathered, and asked the said Captain M'Phedris what news brought him and the rest thither. Captain Mac Phedris told him that the said Phelimy O'Neill and all the Irish in Tyrone were risen in rebellion; whereupon this examinant told the same Captain that he rather believed the Scots and the said five hundred men intended to join together to take the Castle of Dunluce. Whereupon this examinant alone went into the castle and bolted the outer gate and stayed there alone about half an-hour. And then Anthony, Captain Digby's man, who had the key of the castle, came to the outer gate, and this examinant unbolted it and let him in, and demanded of him the key of the inner gate, which he gave to this examinant, who opened it and went into the castle. And about a quarter of an hour afterwards Captain Digby and his said sons, Henry M'Henry and Manus O'Cahan, came down into the castle with about eight Englishmen belonging to the Earl of Antrim and Captain Digby, to whom this examinant opened the castle gate and let them in; but both he and Captain Digby refused to suffer the Scotch to come in, lest they should surprise the arms in the castle, until an order from the Deputy of Ireland, or the Earl of Antrim. And this examinant, being demanded whether the news were true that five hundred men of Argyle's were coming over the Bush Bridge, said it was a false alarm. But about ten of the clock the same Sunday night the Earl of Antrim's brother, Mr. Alexander M'Donnell, Archibald Stewart, Esq., and this examinant's son, Thurlough O'Cahan, came into the new pavement, near the castle gate, the bridge being drawn up and the gate locked, and called unto the sentinel, whereupon this examinant went up into an upper room over the castle gate, and thrusting out his head, asked who they were, and what they wanted. The said Mr. Alexander M'Donnell answered that he was there, and Mr. Archibald Stewart, and this examinant's son Thurlough Oge O'Cahan, who desired to come into the castle. And this examinant and Captain Digby told them that they three might come in but none else with them, and they promising that none would enter but themselves, the drawbridge was let down and the gate opened at the said hour of the night, and the three entered. That after Mr. Alexander M'Donnell, with Mr. Stewart and this examinant's son, Thurlough, entered the castle, Mr. Alexander M'Donnell asked this examinant wherefore he entered the Castle of Dunluce in such a manner and kept out the Scotch; to which this examinant answered that it was by reason of the beforementioned report of the five hundred of Argyle's men that were coming with the Scotch, he feared would surprise the castle. That this examinant and his sons, Henry M'Henry and Manus O'Cahan, staid in the castle until Thursday following with the said Captain Digby and his men, upon which day a letter coming from the Earl of Antrim, directed unto Captain Digby, directing him to take charge of the said castle; this examinant and his sons departed the castle and went to their own homes." The examinant then states that, two days after the attack on the garrison of Portlaw the Irish commanders coming over the Bush Water sent for him, who dwelt about a mile distant, to go along with them to Ballintoy; that the Garrison of Ballintoy being summoned to

yield, refused, and that then the Irish, about three hundred men, marched to Craighballynoe and encamped there; that the next day the Irish marched from Craighballynoe to Dunluce, "and compelled this examinant to go along with them to see if Captain Digby would take this examinant's counsel sooner than theirs, to yield the Castle of Dunluce unto them. That the said Captain Digby after summons sent by them, and counsel given by this examinant unto him by a boy, to yield the castle upon quarter, he refused to yield or to take quarter. After which some of the common soldiers, without any command, to this examinant's knowledge, set a house on fire, whereby the whole town of Dunluce was burnt, and he said that he did not see any killed that time at Dunluce, but he heard that one Scotchman, called John Galt, was killed by one of Colonel Manus Roe O'Cahan's soldiers, called M'Jasson, by *the new buildings in the court next the castle*. That the same night after Dunluce was set on fire, the said commanders marched to Ballinmagarry, a mile distant from Dunluce; and that he, the examinant, and his sons-in-law Henry M'Henry, Brian Modder M'Henry, stayed with them that night; and that the next day the said commanders and their men marched towards Oldstone, and this examinant went to his own home, but where his sons-in-law went he doth not know."

Mr. Seaton F. Milligan read the following Paper on crannogs in county Cavan, and exhibited a fine rivetted sheet-iron cauldron:—

The county Cavan, or the O'Reilly's country, might be appropriately called the crannog country, from the great numbers of these ancient structures that dot the surface of its numerous lakes. As far as my observations extend these ancient lake dwellings are more numerous in Cavan than any other county in Ireland. This may have resulted from its being border-land, lying along Leinster, with the English Pale on one side and Connaught on the other, and was more exposed to cattle raids, and forays; hence the necessity for the security provided by these harbours of refuge. Having been in Cavan recently and with some time at disposal, I examined some four or five crannogs, and noted the situation of several others within a radius of nine miles from Cavan town. Such a brief survey must necessarily be very superficial; but should it direct archæologists to such a rich field, my object would be accomplished.

The first lake I visited is situated in the townland of Cornaseer, on the Kilmaleck road, about three miles from Cavan. This lake is scarcely one mile in circumference, has no inlet, and has an outlet on its south-western shore by which its surplus waters flow to the other lakes.

About one hundred yards from the south-western side what appears to be a heap of loose stones in the lake may be observed. Landing on this, a number of pointed stakes may be seen lying loosely about. The incircling stakes driven into the bed of the lake are above water on one side, and gradually slope down under the surface at the other; which has sunk from its original level. In extent this crannog was about fifty feet in diameter, one half at present above, and the other half sloping down slightly under water. The outer row of stakes are oak, while the interior rows are principally hazel and willow, and of a

smaller size. One of the large oak stakes lying on the surface measured twelve feet in length, twelve inches in diameter, was flat on one side, and well pointed. It was formed by either sawing or, more probably, splitting the original trunk down the centre. I was accompanied by a labourer, who removed a great number of the stones, underneath which was a bed of blue clay and marl, in which was placed horizontally a great number of rounded stakes of hazel and willow with the bark still perfect on many of them. As far as he excavated it was constructed of alternate layers of stakes, stones, and marl. We found nothing of interest during our excavations; we then replaced the materials as nearly as possible in their original position.

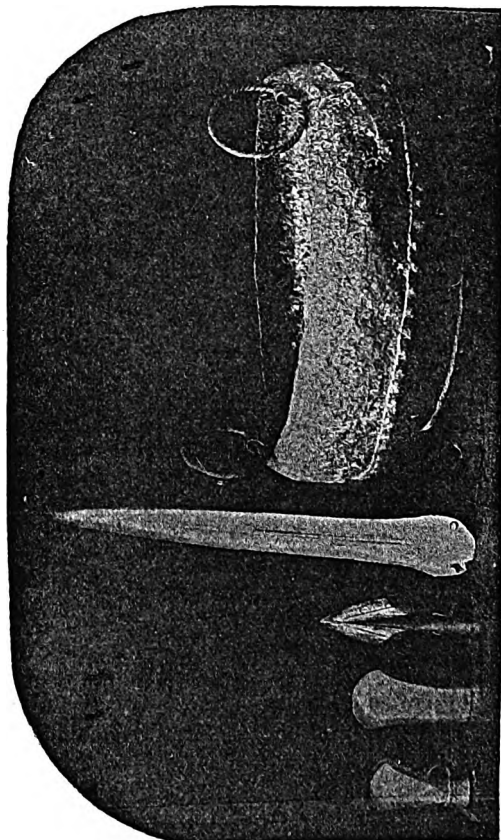
The superstitious feeling that has preserved the raths and cromleachs has not extended to the crannog. There had been a considerable number of the oak stakes pulled up, which I was informed was quite a usual occurrence, as they were removed when required by the local farmers. Quite close to this lake a very fine canoe had recently been found; it was dug up in a swampy place, which evidently had been the lake bottom at a former period.

It was made from the trunk of a single oak, was black in colour, twenty-one feet long, three feet wide at the centre, tapering to two feet at the ends, and fifteen inches deep. The sides at top were two and a-half inches thick, getting thicker towards the bottom, where it was fully four or more inches thick.

It was a pleasing shape, showing the rounded form of the huge trunk from which it had been hollowed by the action of fire, and tapered gracefully to the ends, which were pointed and not square. A second canoe found in the swamp a few years ago is at present placed keel uppermost to bridge across a deep drain. It is eighteen feet long and two feet wide, and is much shallower than the other one. The people say it was in these canoes the stones were carried into the lake which built the crannog, and it is quite probable that this was so.

About eight miles from Cavan, near the village of Milltown, are the ruins of the Abbey Church and Round Tower of Drumlane, founded by St. Mogue, or, more properly, Moedoc, who was born in the year 555, and died in 625, after founding several churches and abbeys. Quite close to the ruins is the lake of same name, in which are two crannogs, one very large—more than one hundred feet in diameter, and covered with shrubs; the other, at the opposite side of the lake, not quite so large. On the shore of this lake, near the ruins, a very interesting discovery was made in the summer of 1884. A farmer, when cutting turf about two and a-half feet below the surface of the bog, which was formerly the bottom of the lake, raised the very fine iron cauldron in the photo-print shown over leaf. It is made of strips of hammered iron about three and a-half inches broad, closely put together with rivets of the same metal; it is six and a-half inches deep, three feet ten and a-half inches at its greatest circumference, which narrows at the top to about three feet six inches; it is thirteen and a-half inches in diameter at the top. The rings for suspending it are spiral, and measure ten inches in circumference. Cauldrons of bronze have been found, examples of which are in the Academy, and also in several private collections, but I am inclined to think this one of iron is perfectly unique. It is made on the same model exactly as the bronze, and is a further proof of the interlapping

of the bronze and iron period. A considerable amount of skill was required in rivetting the stripes together, to preserve the very graceful swell of the centre and gradual curve inwards towards the top. Opposite the ruins, and rising from the margin of the lake, is the townland of Derrabrick, the property of James Hartley, Esq., Cavan; it was formerly an island, but since the lowering of Lough Erne, with which these lakes communicate, it can be approached from one side on dry land. One of the finest views in the country may be obtained from its central hill; the lakes can be seen stretching away to right and left, encircling a most picturesque and well-wooded country. Lough Oughter Castle



Iron riveted Cauldron found in Crannog.

may be seen, with Slieve Glagh in the distance. The first lake met, when descending the hill, or other side, called Tully, has three well-formed crannogs. Two of these lie closely together, and are approached by a causeway formed of stones about six feet wide. The causeway terminates about sixteen feet from one of the crannogs, leaving a space that no doubt was bridged, when inhabited, by logs removable at pleasure.

Mr. Hartley's herd, who accompanied me, and who seemed to know the locality well, informed me that the causeway went across the lake to the third crannog underneath the water; that there were two breaks in it, one at the centre of the lake, and the other where it approached the crannog. At the time of my visit it could not be seen, as the water was covered with innumerable seeds shed from some aquatic plants that grew in the lakes. We excavated to a considerable depth, displaced stones, and stakes, and found the formation similar to the one first explored, without securing any object of interest. These two crannogs, which lie closely together, are about twenty-five feet in diameter, and covered with a very luxuriant vegetation of reeds and sedge. About six months previous to my visit the guide found the beautiful bronze spear-head which appears in the illustration on p. 150; it is five and three-quarter inches long, and the socket three-quarter inches in diameter, and was lying under water on the margin of this crannog. There also was found the looped celt, also illustrated, which is four inches long, and two and three-quarter inches diameter in the socket. These lakes extend from Derrabrick up to Lough Oughter (or the Upper Lake), which I visited the day following. Starting at Killykeen, we sailed for a few hundred yards to one of the most perfect crannogs I had ever seen; it stands boldly up from the surface of the lake, with its concentric rows of stakes placed round it at equal distances, as perfect as if it had been constructed yesterday. There appeared to be a firm strand around it, but one of our party attempting to leap out, found himself up to the waist in the treacherous soil, from which we had some difficulty in extricating him. We did not attempt further to land, but pulled round the crannog, admiring its regular rows of stakes and its beautifully wooded surface. Close to this crannog, at a shallow part of the lake, the beautiful bronze blade shown in the illustration was found standing perpendicularly with the point upwards, and slightly bent, owing to the keel of the boat having passed over it. It had been discovered a few weeks previous to my visit, by a person who informed me that he had found about two years ago, near same place, two very fine bronze swords. The blade which appears in the illustration measures seventeen inches long, two and a-half inches broad at hilt, tapering to a very sharp point. It is ornamented by four incised lines on either side of a central ridge, and still retains two rivets that formerly fastened the handle. It was a very formidable weapon in the hand of a skilful antagonist. A little further down the lake are the ruins of Lough Oughter Castle, celebrated as the place where Bishop Bedell found refuge in 1641. It is a circular tower about forty feet in internal diameter, with walls from six to eight feet thick, and stands at present about thirty-five feet high: a large portion of the masonry on one side has fallen down. In sailing up the lake another crannog is passed on the left; and still further, proceeding towards Cavan, yet another may be observed, as a heap of loose stones without vegetation, stakes all around, and others pulled up drying on the surface previous to their removal. There are several other crannogs down the lakes towards Belturbet, that would well repay a visit, but which time did not permit me to see.

That crannogs were inhabited from prehistoric times is quite apparent from the quantities of ancient pottery found when excavating them, and also from the numerous weapons of flint, stone, and bronze that are constantly found both in the crannogs and in the lake bottoms around their

margin. The canoes of their early occupants, or builders, that are frequently dug up when lakes are drained, are further evidences that they were occupied either permanently or as places of refuge in times of trouble or invasion. *The Annals of the Four Masters* have frequent references to their use in ancient historic times. That they were used as places of refuge and to store valuables in is also well authenticated, even as late as the seventeenth century.

It is recorded by Sir Henry Tichborne, who was a commander during the wars of the Commonwealth, as follows:—"That night we went eight miles into the county Cavan, saw many rebels, but they knew their distance; yet at Lough Ramor, in an island, we lighted on the Earl of Fingal's two children, thirty case of new pistols, with other goods that could not suddenly be taken away when he fled from thence."

This took place in the year 1643. Ten years later Sir Phelim Roe O'Neill was taken by the Earl of Charlemont from an island in Roughan Lake, where he had fled for refuge. This is a small crannog island, situated in a lake which is midway between Dungannon and Stewartstown. On a hill overlooking this lake there still stands the ruins of a castle of the O'Neills, which is known in the locality as Phelimy Roe's Castle. Many other instances could be cited both in Ireland and Scotland of these crannogs being used as places of refuge as late as the early part of the eighteenth century. A thorough survey of the county Cavan crannogs, and the excavation of some of them, would, no doubt, lead to very interesting results, and would be well worthy a combined effort on the part of archaeologists.

I hope in the near future to pay another visit to this interesting locality, and particularly to survey and sketch the ruins of Drumlane Abbey and round tower, which lie in a very unfrequented spot, and seem to have escaped the attention of archaeologists. The tower is very peculiar; it is constructed for about twenty-four feet of large and beautifully chiselled stones closely fitting into each other; about twelve feet from the top it is built of ordinary rubble masonry.

It would seem as if the builders ran short of means for its construction, and then resorted to a less expensive class of work, finally leaving it incomplete.

Mr. Milligan also exhibited a pure copper celt, found near Manorhamilton, in a mountain bog; it is four and a-quarter inches long, and two and a-half inches wide at the edge, and is the object between the socketted celt and the spear-head in the photographic print at p. 150 which illustrates his Paper on the Cavan crannogs. He also exhibited a wooden tray three feet long, one foot nine inches broad, and two inches deep; the ledge at the sides three inches broad. It is made of sawn; was found about three feet below the surface of a bog during the present summer, when cutting peat; at a spot distant one mile from Manorhamilton, on the Sligo road.

The Rev. Leonard Hassé read the following classification of flint flakes found on the Raised Beach at Carnlough, Co. Antrim:—

During a summer holiday at Carnlough this year I was induced to collect and examine the worked flint flakes of the raised beach there. The classification of these constitutes the chief subject of this Paper.

Carnlough is situated on the east coast of Antrim, about fourteen miles north of Larne; the raised beach adjacent extends for about a mile along the course of the bay on which the village lies. My observations were confined to the surface of the beach, or to the depth of a foot or a foot and a-half below the surface, except where larger or smaller water-courses intersect it; I found no shells which could be an indication of age. Of everything on the surface, however, I made a very careful investigation, both as regards the area of the beach, and the accumulation of soil upon it, and as regards the numerous flakes which it contains. I have not had time to record all the results of my observations and the conclusions to which they led me; I hope to do so at some subsequent opportunity, on a renewed investigation of the beach.

I was impressed with the appearances, suggestive of different ages, being represented by the men who had lived and worked here. Apart from other considerations, I found a considerable number of flakes, all necessarily small, which showed that older flakes or cores had been appropriated by later workmen, and their surfaces been operated upon for the purposes of newer production, and I have no doubt that more can be procured. The interval between the original workmanship and the subsequent appropriation must in some cases have been considerable, sufficiently long for a porcellaneous crust to have formed on the first flakings, the remains of which are seen on the new surfaces. Still there seems to me to be a limit to the age of the successive flint-workers of the beach on the side approximating to our own times. I failed to identify a neolithic element as being represented to any appreciable degree; I could not detect the maturer forms of secondary dressing on the flakes which I collected, nor did the implements which I found seem to me to suggest the use of wooden handles. I procured one defective greenstone celt, but I did not find any scrapers or flint celts; the occurrence of the latter objects, however, at Carnlough, is recorded in the *Guide of the Belfast Naturalists' Field Club* (pp. 230, 231); nor did I discover any flint arrow-heads or flint knives.

I met with several hammer-stones: three of these were quartzite pebbles, one of them very much abraded at the ends; another hammer-stone was a large flint specimen, which had been much in use; the greater number were trap or greenstone, some of pebble size, and one of much greater bulk, measuring six inches in length, which has also served as an anvil on one of its sides. I found one large quartzite anvil-stone. On the reverse side of the broadest surface, which would afford the firmest basis on the ground, there is the concave indentation made by the percussion of the butts of flint which were successively placed upon it for operation: use has also been made of the other sides of the stone for the purposes of an anvil, though to a less degree. The appropriation of a stone for the special object of an anvil, and its continued use as such, presupposes

a degree of deliberate workmanship which must have advanced beyond the requirements of flakes for simple momentary needs. I found the anvil in immediate proximity to a quartzite hammer-stone, close to a part of the skull of a large horse.

I procured a few undoubted flint implements, but my chief attention was given to the numerous flakes which I collected. I examined between four and five hundred, out of which I arranged the different types according to the prominent features which they seemed to bear. I am not aware whether a generally accepted classification of flakes has been adopted by Archæologists. In the absence of recognized divisions and distinctive terms, I must use such descriptions as appear to me most suggestive.

1. The primitive flake is, no doubt, simply *the bisected pebble*; this is the lowest class. It is numerously represented on one section of the raised beach, but not so generally on its other parts.

2. The next development is *the bi-facial flake*, consisting of two plane facets, and a part of the crust of the pebble, which constitutes the third side. This series is also frequent in its occurrence. Flakes of this kind afforded two surfaces with sharp edges, which would serve for rubbing smoothly on hides and removing the hair. The two surfaces mark the progress on the single surface of the bisected pebble: one edge of each surface was the line of bisection of the two facets in the interior of the flint; the other was the respective outside edge of the two facets, adjacent to the crust of the flint.

3. A third series of flakes begins when the crust is entirely removed, except perhaps at the ends, where the flake was held between the fingers. The reason for removing the crust altogether was probably the circumstance that, being more weather-worn, the edge adjacent to it was found to waste more readily in scraping wood or bone. If the crust was struck off we get the common, substantially *trilateral flake* with central ridge: the advantage which it had over the bi-facial flake was, that all the edges were cut out of the interior of the flint, and were, therefore, harder and more even. One side is generally broader than the others, the central ridge running above it, and the whole having the appearance of the coping tiles on the top of a house. This flake has many variations, but even four or five facets do not alter its substantially trilateral character; in these cases it assumes the appearance of the broken roof, as seen frequently on the Continent. Sometimes the ridge is removed along its entire length; this may have been done for the purpose of producing a second flat surface of much narrower width as an alternative cutting surface to that below, the flake being then inverted in use. I think, however, that the removal of the central ridge may be the beginning of a new series.

4. The high ridge was possibly found to be an impediment in use. Hair, or parings of bark and wood, or pieces of flesh, would lap over it and obstruct the cutting edges in their movement up and down the surface under operation. The chips of wood or the hair would not fall off readily enough, and so the idea of broader, but flatter blades of flint, may have suggested itself. I would call the series simply *the flat flake*. I got several specimens of this series, the broadest being originally more than two inches, and having a length of more than four inches. The central ridge is entirely gone, being struck off the body of the flint before the

lower facet was formed. I generally observe on them only one bulb of percussion. The use of this class of flakes was probably not restricted to scraping wood or hides or bone; they show also evidence of use in cutting, but on the whole there is an absence of serrated edges, such as we find on other flakes, nor do they taper to a point: their peculiar feature is their flatness and broad ends.

5. This class of flakes pre-supposes that the surface on which they were employed was spread out flat on the ground, or, at any rate, was operated upon only in level sections. But, beside the flat flake, we find a large number of flakes, cut, I think, with ulterior design in a curve out of the heart of the flint. The chief purpose which I imagine this form of flake to have served was to scrape hides that were thrown across the knee, the curve of the flake adapting itself to the curvature of the leg. I call these *the hollow flake*. Once employed on a curved surface, they may have been used for dressing the bark of branches, and in doing this the notches on the edges may have been produced. Some seem to have been used on harder objects, such as bone. One peculiarly small one, only slightly curved, with blunt ends, a strong back ridge approaching to the perpendicular, and the inside edge very much indented by use, may have served this purpose. I found the hollow flake well represented. One large specimen, 5 inches long, $2\frac{1}{2}$ broad, and $1\frac{1}{2}$ high, appears to have been dressed so as to lie in the cavity of the hand, not as if grasped at the ends, as is generally the case, but as if covered by the whole hand, the fingers resting on a part of the crust of the flint which has been left on, and the base of the hand fitting into a series of inclining facets, which have been struck off from a dorsal prominence on the body of the flake in a downward direction towards the bulb of percussion. I cannot see with what other intention the flake in question has been worked. The curvature of this series was perhaps produced by marking off with gentle percussion the line which it was to follow on the outside of the flint, and then severing the flake with a final strong blow in an oblong direction at that end where the bulb is visible.

6. The sixth class of flakes I would call the *scraper flake*, not yet the scraper itself of the neolithic type, but its parent form. The most characteristic feature of the scraper is generally the semicircular pebble head, opposite to the bulb of percussion. Sometimes the incrustation of the pebble is still on the scraper, but usually it is rounded off by secondary dressing in a downward direction, meeting the flat surface underneath.

The scraper flake grew possibly out of the idea of utilizing one of the ends of the flat flake before abandoning it; and as the sides of the scraper, as well as the head, are frequently used for the purpose of abrasion, this origin suggests itself. After the sides of a flat flake had become worn, the upper end opposite to the bulb was possibly employed, and this practice may have established the new type. It was, perhaps, found serviceable as affording better leverage, and rendering the hide more pliable by the friction of a rounded surface above the edge.

As the upper edge in its turn became worn, the thought of renewing it artificially may have suggested itself, and this idea of renewing an exhausted primary edge was presumably the origin of all secondary dressing. The artificial edge thus produced may eventually have been found to be more permanent than the natural one, and the sharp serrated edges of neolithic implements were in this case the outcome of the observation

that the natural edge fell off into indented points through use: waste was prevented by anticipating it, and adopting nature's work to be the principle of man's work. This development, however, was apparently subsequent to the age of the flint-workers, whose industrial activity has left its traces on the beach.

I picked up several examples of the scraper flake. One of these shows the beginnings of downward dressing, but it is so large and the chipping is so rough, that it barely illustrates the nature of secondary dressing; still the original crust of the flint has been entirely removed from the upper edge, and only a part of it remains on one of the higher side surfaces. A companion specimen, which is equally interesting, is somewhat similar to it in the finish of the upper edge.

7. An analogous position as that of the scraper flake to the subsequent scraper is held by the *knife flake* in respect of the later knife. These knife flakes constitute the seventh class. They may possibly have grown out of the flat flake by pointing diagonally one of the corners of the broad end opposite to the bulb of percussion, and so utilizing it as well as the sides for cutting purposes. Some of them are perfectly straight, and this suggests an origin in the flat flake. One of these is five inches long; another, a smaller one, has the edge almost perfect; but the majority have the receding point in common with the knife. They are mostly thick, roughly made, with two edges and a strong upright central back, very different from some of the thin blades of the developed knife, as found, *e. g.*, at the Bann. Their thickness, and the markings on the edges, are suggestive rather of coarse hacking than of thin slicing. I found several specimens of this class from four to five inches in length. In all the bulb of percussion is at the lower extremity, and the majority are curved slightly upwards on the under surface. The largest shows four well-defined facets, and has the top dressed in a direction inclining towards the point: another one seems to be in process of formation; the edge is almost unused, and the dressing at the top appears incomplete. Some have the familiar three-sided form, with central ridge: on others, however, the ridge is neatly removed about midway between the base and the point, presenting a flat handle, which, I fancy, may have been lapped round with grass, and designed in all probability with the intention of affording the hand a better grasp. This peculiarity is not uncommon.

The knife flake is distant by at least two removes from the perfect knife: (a) there is no attempt at producing the parallel flat surfaces which constitute the blade of the double-edged knife, and (b) there is no attempt at working off the one edge, leaving the blunt back of the single-edged knife. The flake which approaches nearest to a knife, one about two inches long, would pass as a poor specimen in comparison with later workmanship, and does not appear to have been inserted in a wooden handle. I found a few specimens with an upright back, as if a single edge had been contemplated, but they were small, and in one of them the back is possibly part of the surface of an older flake.

8. The last series of flakes, constituting the eighth class, is easily distinguished by the point, intended no doubt for piercing or boring. It might simply be called the *pointed flake* from its most prominent feature. If the point is opposite to the bulb of percussion, it is designed to be sharp; a few are blunt-headed, through having the bulb of percussion,

which appears to resist much dressing, at the top. The series varies considerably in width and length: some are wide and thick, others are narrow and thin, but all have the significant point. Some were probably enclosed in bone, which served as a handle; this applies chiefly to the thin flakes: without some such protection it would be difficult to use the flake with any degree of force. I have two little neat ones of this description. Others are evidently intended for holding in the hand, the lower extremity being either naturally or artificially adjusted to the grasp of the palm or of the fingers. Some of these are large—one is $5\frac{1}{2}$ inches in length, and is thick and heavy, but perhaps it has served as a chisel.

All the flakes which I have had under review have one feature in common: they have a flat under surface, which is the result of a final blow struck longitudinally off the body of the flint. The propriety of applying the term "implement" to some or any of them is an open question. Besides the classes enumerated, a series of *chisel flakes* with flat under surface might be admissible, but as many of this class are developed beyond the characteristic in question I have omitted it. All the objects falling unquestionably outside of this distinctive mark I have excluded from notice.

I have only two further remarks to make in respect of the ground gone over. As regards the origin of a series, there is no doubt that the discovery of new forms was generally an accident, but the accident happened probably in handling the forms which were already familiar to use, and it is in the interest of establishing this probability that the origin of forms suggests itself for inquiry. The accident of origin may further have happened simultaneously on several forms, but it probably established itself as an advantage, and became permanent as a new type mainly on one form, and at this one I would locate the origin of the new type. Nor did the evolution of a new form displace the earlier form from which it developed: the different series of flakes survived side by side.

After determining some sort of a classification, and a possible consecutive order of origin, we must still admit the presence of a large number both of intermediate and of bi-serial forms, besides amorphous and fortuitous forms, which were occasioned purely by the exigencies of the natural shape, or the inner structure of the flint. Nor do I include such flakes as were merely subservient to the production either of larger flakes or of implements, for the construction of which they had to be struck off. We may further allow too for the existence of flakes, whose peculiar use is not yet known to us, and which we are unable to classify. But after putting all these aside, there still remains a large number with persistent types, which fall off naturally into some such divisions as I have proposed. The study of flakes can probably be prosecuted best on the lines of determining the general use of the several classes as fixed by their peculiar form, and these lines I have endeavoured to adopt. The value of the study consists in following the development of forms till they finally result in the well-known implements and weapons of later times.

The other remark refers to the age of the flakes, and almost the main interest attaches to this point. I remarked that I hesitated to regard them as neolithic: their peculiar feature is not only the roughness of their dressing, but also their thickness, size, and shape. Among the several hundreds which I collected, I found only a few which could

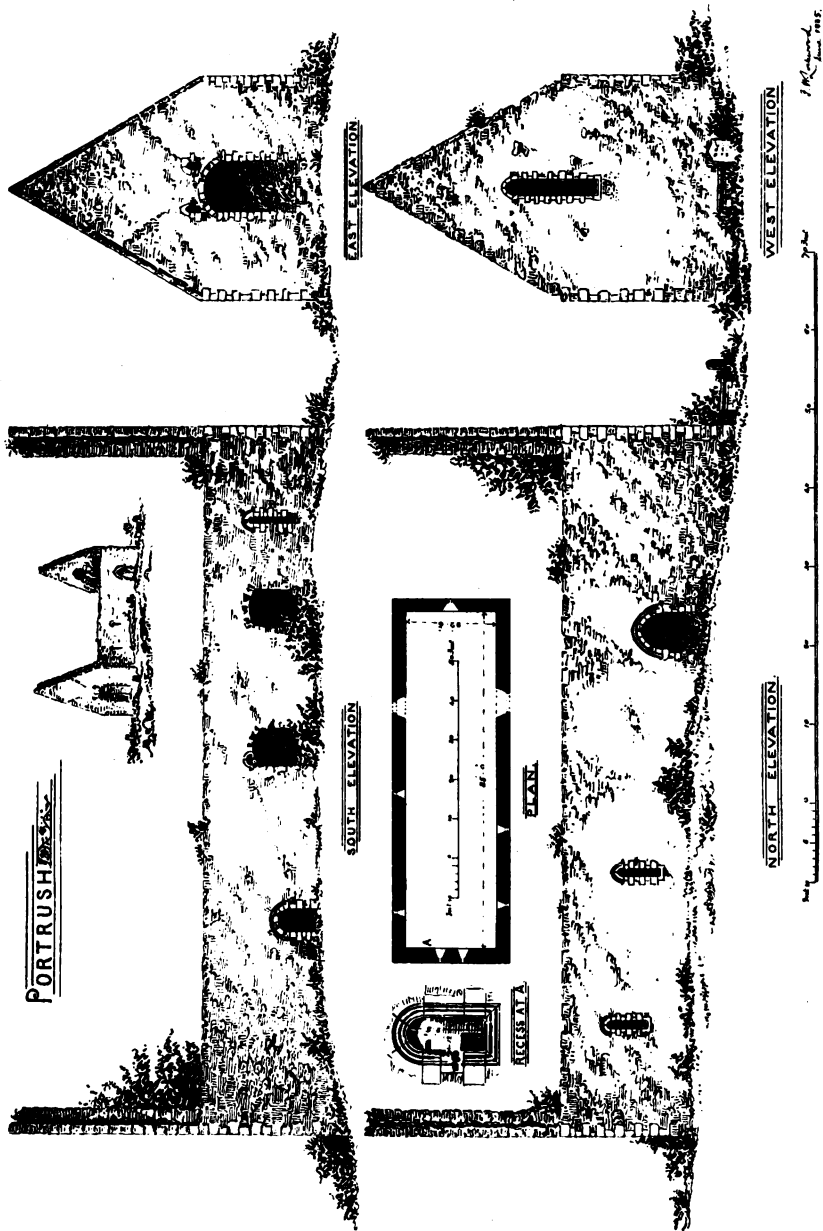
fairly compare with the delicate specimen picked up on "The Plains" at Belfast, or found at the Bann, and the majority of these belonged to one particular section of the beach. Exception is taken to the use of the term Palæolithic. The incidental limitations of a geological and geographical nature attaching to the term, apart from the consideration of workmanship, restrict its application, and objection is raised to setting these limitations aside. On the other hand, the features of Neolithic workmanship are wanting on the flakes and implements under reference. Under these circumstances, combined with the consideration of the present stage of investigation in Ireland, the simple disclaimer of Neolithic age appears expedient, and the demonstration of the contrary will devolve on those who cannot accept the disclaimer.

In discussing the use of the terms "Palæolithic" and "Neolithic," Archæologists will do well to take notice of the change of opinion which is taking place with regard to the supposed immigration into Europe of the Aryan tribes; for the supposition of their invasion from the East has indirectly influenced the question. The inference drawn from it is, that the earlier European populations were precursors, who necessarily came from the same quarters as they did. Thus Professor Dawkins speaks of "the central plateau of Asia, from which all the successive invaders of Europe have swarmed off," and Dr. Geikie in his *Prehistoric Europe*, p. 376, adopts his words. There seem to be two main scientific grounds for this view of the origin of European man. The one is the immigration of an Eastern fauna and flora, along with which man is conjectured to have made his first appearance in Europe, and the other is the coincidence of historical evidence in regard to the Eastern origin of the European Aryans. It is the latter point which is now seriously under dispute, and very weighty evidence, which is not even limited to the Aryan family, is being turned against it: indeed the very immigration may resolve itself more into the spread of speech and of civilization than of population. And as regards the first point, it must be borne in mind that an immigration of a Northern fauna and flora took place contemporaneously with the Eastern one, or even preceded it. So it may happen that in this respect the leaders of yesterday in Archæological opinion will not be the leaders of to-morrow. The caves of Borneo have failed to disclose the presence of primitive man; the East and the South have no tale of surpassing antiquity to tell. It may well be that the secret is locked up in the West and the North, and if so, our own island will probably have some contribution to offer for the solution of this final problem of all Archæological research.

Mr. Robert Day, F.S.A., M.R.I.A., exhibited a wrought-iron key of great beauty and interest; it measured four and three-quarter inches long. The handle, or grip, was two and a-half inches long and quadrilateral, between which and the key proper intervened a flat cylindrical member one inch in diameter. Both the grip and the cylinder were pierced all through their substance by the most exquisitely-wrought patterns of fine scroll-work,

BALLYWILLIN CHURCH

PORTRUSH



reminding one of some Chinese ivories, where pattern is seen within pattern, defying one to conjecture the mode of manufacture. The scroll-work was of late fifteenth century date, and flamboyant in type of ornament. The wards, which were nine in number, were close together, and behind them, next the pipe of the key, were seven round holes, evidently part of the lock mechanism. The work was Italian, and was worthy of Benvenuto Cellini. The key was the property of Miss Hill, Blackrock, Cork, who had kindly entrusted it to Mr. Day for exhibition. It was found in 1850, by a lad who was throwing clods of earth against a wall, out of one of which the key dropped. This occurred at Killurin, county Wexford, near Enniscorthy, and close to the site of the ancient monastery of St. John. The key was in the finest possible condition, and possibly belonged to a casket. When held in the hand, as if for use, the form was of the most convenient kind.

Mr. F. W. Lockwood, Architect, sent the following Notes on Ballywillan Church, Portrush :—

No doubt most visitors to the Giant's Causeway, on their way back from Dunluce, have, on emerging from the shelter of the cliffs, caught a momentary glimpse of two lofty gables, with no roof between them, that stand on the summit of an eminence about a mile inland, and which look for all the world like the remains of an unusually large roofless barn. These belong to the ancient church of Ballywillan, which until forty years ago was the parish church of Portrush, and out here the worshippers of Portrush have, until that date, for many centuries made their way on sabbath morns. Whilst spending a day or two at Portrush last June, I took the opportunity of making several drawings of this structure, as figured in the Plate facing this page.

As may be clearly gathered from these drawings, the church, as it left the hands of its original builders, was composed of a single oblong structure, eighty-five feet long by twenty-three feet wide inside, and having no apparent division (unless there was one formed in wood) between the nave and chancel.

In the east gable were two long narrow "lancet" windows; towards the eastern end of both north and south walls were two other very small lancet windows, not quite regularly spaced; and in the west gable, high up, was a larger, but still long and narrow lancet window, with a widely splayed arched opening towards the inside. Towards the western end of the church were two doors, the one in the south wall having a semicircular arch; that opposite in the north wall a pointed arch.

All this would appear to fix the date of the original building as in the latter half of the twelfth century, or what is known as transition or very early pointed Gothic, when the pointed arches were in general use, but the use of round arches, especially for smaller opens, &c., had not been entirely discarded. This building is, therefore, probably of the same date as Christ Church Cathedral, in Dublin, and Grey Abbey, in county Down. This is in itself sufficient to make it of considerable interest, for ecclesiastical remains of this age in the north of Ulster are comparatively rare. Many of them that may possibly yet exist are so small, and all the distinctive features by which they could be identified so ruined, that it is now impossible to assign their age with any approach to accuracy. In connexion with this it may be observed that Lewis, in his *Topographical Dictionary*, mentions this church as being the *only one* in either the diocese or the county built previous to the Reformation, in which at his date (say 1836) Divine service was then performed. So far as my knowledge extends, this statement, though nearly, is not quite accurate. Carrickfergus church was, I presume, in use at that date, and was certainly built during the thirteenth or fourteenth century, and prior consequently to the Reformation. But, quite apart from any question of comparative rarity, this church is interesting as giving us so good a specimen of the early English or transitional Gothic in so peculiarly Irish a type, unless it is better described as an Irish church clad in an English dress. To understand what this means, the reader may be reminded that, except in Ireland, almost every Christian Church in Western Europe, from the latter days of the Roman Empire until the days of Dissenting meeting-houses were reached, was founded upon the type of the old Roman Basilicas or Halls of Justice, which, when Christianity became the religion of the empire, became in Italy the first churches. It is sufficient here to say that the Basilicas had a central aisle, divided from two lower side aisles by a row of columns on each side. Through all the changes of architectural style and arrangement these aisles and pillars held their place, down even in England, at least, to the smaller village churches. In Ireland the case was different. There was always an affinity with the Eastern Church, and neither architecture or doctrines came direct from the Western Empire. We have here the very earliest churches as tiny oblong cells, then oblong cells a little larger, then another cell added on to the east end, with an arch between, to form a chancel; and so the arrangement remained, only growing a little more ornate, until the English came and brought new arrangements with them. The interest then, in Ireland, is to trace the two different types blending into each other.

In Christ Church we have pure English, or Anglo-Norman. In Grey Abbey we have the most beautiful and perfect English detail, but the long aisleless church is of the Irish type. In Ballywillan the detail of the windows and doors is completely English; but the ground plan—one long apartment without any chancel division even—is purely Irish.

The only account giving any particulars I can find of this church is by Bishop Mant, in the *Down, Connor, and Dromore Church Architecture Society's Journal* for 1842. The only inaccuracy that I would note in his description is, that he calls all the small lancet windows round headed; several of them have pointed or true lancet heads. In other respects his description is as accurate and complete as can be desired.

He calls attention to the two original lancet windows in the east gable, the heads of which are still to be seen above the large and comparatively modern window which has taken their place. He also notes the top of the second lancet window in the south wall, above one of the large window openings that have been formed there. He describes at some length the two interesting openings, or recesses, at each side of the east window, inside one of which, having a triangular head, was evidently an aumbry, or locker for the holy vessels; the other, figured in my drawing, he thinks was intended to receive the holy water. The interior of the church in its original condition, lighted only by its seven small lancet windows, must have produced a singularly gloomy effect, quite unsuited for the requirements of modern worship, but doubtless well calculated to produce a solemn impression upon the worshippers of those days. It is to be hoped that the small amount of care needed to preserve this structure from further decay will be extended to it, either by the Board of Works, or from some other source. The north doorway is at present in rather a dilapidated condition, and there are two large cracks down the centre of the east gable.

REPORTS OF LOCAL SECRETARIES.

SUMMARY OF REPORT OF MR. WILLIAM GRAY, PROVINCIAL SECRETARY FOR
ULSTER, ON THE GLENNY COLLECTION.

It may be said, that during the early ages of the present century the north of Ireland was remarkable for the number of zealous students of literature and science resident in Belfast and the counties adjoining. Many of the educational institutions were the direct outcome of the zeal and intelligence then manifested. Anticipating the importance now attached to archæological research, many of the students of that town devoted themselves to the study of Irish antiquities, and to the more or less systematic exploration of our ancient monuments, then very much more numerous and perfect than they are found now. Among the most active explorers of the north of Ireland was the late amiable and intelligent Isaac Glenny, of Glenvale, county Down, who died in 1853, being at that time over eighty years of age. During his life he collected a large number of antiquities, and the museum he formed at Glenvale contains a good collection of specimens illustrative of natural history and ethnology. Most of the antiquities were found by Mr. Glenny himself, but many of the antiquities could not now be identified with the localities from which they were taken. That was a defect that was and is too common among collectors. The real value of a collection depended on its educational character, and that depended not so much on the possession of objects, as upon the knowledge of the facts and circumstances in which the coins or other objects were found. All those facts should be carefully noted. Although Mr. Glenny made few notes, they were interesting. The collection consisted of a variety of objects of wood, stone, bronze, glass, silver, and pottery. Among the specimens of wood there was a fine Irish canoe, cut out of one block of an oak tree. It is 6 feet 9 inches long, 16 inches deep, and about 15 inches wide, with curved sides about $2\frac{1}{2}$ inches thick, and ends about 4 inches thick. The canoe was procured from county Fermanagh, and is at present in a good state of preservation. The collection included a very good series of bronze celts, plain, and ornamented. Among the collection of bronze articles there is a very remarkable clasp or brooch, highly ornamented and enriched by the insertion of pieces of engraved glass and enamel, the surface of the bronze at one time being heavily gilt. The collection of beads is of very great interest, and contains examples of stone, glass, &c. Many of the glass beads are of elaborate forms, and beautifully enamelled. In silver there is a very good inscribed brooch, which, exclusive of the coins, is the only antiquity in that metal.

REPORT OF THE LOCAL SECRETARY, Co. LONDONDERRY.

In submitting my report for this district to the meeting of the Royal Historical and Archæological Association of Ireland, held in Armagh last year, I named the "Tamlaght stone," which is near to the village of Coagh, county Londonderry. Since then I have learned that this cromlech is also known as "Cloghtogle stone"—t aspirated and omitted = clogh-ogla, *i. e.*, raised or lifted stone, in reference to the covering-flag; the covering-stone in this case being a granite table twenty-two tons weight, standing on basalt pillars, and elevated 13 feet from the ground, a large cave underneath.

It might be no harm to place on record that a farmer who resides in the townland of Doons—Dun a fortress—which is about two and a-half miles from Orritor, near to Cookstown; while reclaiming (about the end of July, or early in August last year, 1884), a portion of his farm which had never been turned up before, unearthed a hoard of 130 English silver coins, consisting of shillings and sixpences of Elizabeth; shillings and sixpences of James I.; and half-crowns, shillings, and sixpences of Charles I. These coins the man brought into the manager of the Belfast Banking Company's branch, in Cookstown, who gave him for them their weight in current coin.

When in Cookstown, on Friday, the 19th of June last, a constable belonging to the constabulary station, Cookstown, told me of the following occurrence:—A man, while cutting turf (on the previous Tuesday, 16th June), in a bog which is in the townland of Ardvarna, or Ardvarnish—Ard-bhearna, and Ard-bhearnas, *i. e.*, high gap—near to the village of Grange, which is three miles from Cookstown, came upon a large flat stone, while cutting the turf at about four feet from the surface: with some trouble this stone or flag was moved a little to one side, when the odour which rose from beneath this stone was so offensive, that the man and his boy had to leave the spot for some time. When they afterwards returned and lifted the stone, they found beneath almost an entire human skeleton, as well as a large portion of the skeleton of a horse. Evidently a horse and his rider had been buried here.

JOHN BROWNE, M.R.I.A.,
Local Secretary, Co. Londonderry.

REPORT OF THE LOCAL SECRETARY, Co. ARMAGH.

As a supplement to Dean Reeves's note on the Ogham Stone of Drumconwell, in the parish of Lisnadill, in this county (see *Proceedings*, vol. vi., 4th Series, p. 367, July, 1884), I have received from Mr. R. Pillow, of Armagh, the following account of how it was discovered, and brought under the Dean's notice:—

"On looking over the *Annals of the Four Masters* I came across the following:—'The age of the world, 3579, Conmael, son of Emer, having

been thirty years in the sovereignty of Ireland, fell in the battle of Aenach-Macha (another name for the Navan) by Tighernmus, son of Follach,' and a foot-note from Keating states that Conmael was buried at the south-side of Aenach-Macha, at a place then called Feart Conmhaoil (grave of Conmael). Keating's statement led me to think that Conmael had been buried in Drumconwell (ridge of Conwell), as it is south of the Navan. I also came to the conclusion that there had been a Pagan burying-place in that townland, and that by making inquiry I might find its site, and possibly some record of Conmael. I accordingly made inquiry of several persons, but without success, and at last I resolved to go to Drumconwell and make inquiry on the spot. On the 15th of September, 1879, I proceeded to Drumconwell, and observing two men stacking hay in a field, I asked them if they had ever heard of an old graveyard in the townland. One of them, Mr. David Brooks, replied that there was the site of one in a field belonging to Mr. Samuel Ireland, and that the field was known to a few of the neighbours as 'The Graveyard Field.' I then went over and saw Mr. Ireland, and told him I had been informed that there was the site of an old burying-place in one of his fields, and would he be kind enough to show me the exact place. He said that he would with pleasure. At a short distance beyond his house we came to the site in question, which is situated on the southern end of a low ridge. I asked Mr. Ireland if there had been any inscribed stones there in his time, and he said the only stone there was one that stood about three feet high, but that there was nothing on it except a mark, which he thought was intended to represent a cup. He also told me that some years before, while ploughing, one of the singletrees caught on the stone and caused one of the chains to break, and that in consequence he dug up the stone and rolled it to the foot of the field, where I found it lying more than half covered with earth. I stooped down and examined carefully the edge of the stone that was exposed, and was rewarded by the discovery of what I had long been looking for, viz. :—An ogham inscription. I now asked Mr. Ireland for a spade that I might dig round the stone and get it raised up, as I expected to find more of the writing on the part that was under ground. Having procured the spade and also a crowbar, we dug the earth away from the stone and raised it up. I found, as I expected, a continuation of the inscription along one of the edges which was underground. I next made a rough sketch of the stone and inscription. The mark on the stone, which was supposed to be a cup or chalice, turned out to be a cross inclosed in a circle, having the upper part broken off.

"On the day following I called on the Very Rev. Dean Reeves, and informed him of the important discovery I had made. He was greatly pleased, and asked me to accompany him to Drumconwell, which I did on the following day. When we came to the stone the Dean examined the inscription, and said it was what I had represented it to be. He then asked Mr. Ireland for the stone. The request being granted, the Dean asked me to get it conveyed to The Library for him, which I did on the following day. About five weeks after the discovery I was able to read the inscription pretty correctly, and was rather disappointed in not finding Conmael's name there. About the first of November, 1879, I sent a note to the late Evelyn Philip Shirley, Esq., M.B.I.A. : in this note I gave a short account of my discovery of the Ogham, its being placed in The

Library, my reading of the inscription, and a sketch of the stone. To this Mr. Shirley replied as follows:—

“ ‘EATINGTON PARK, STRATFORD-ON-AVON,

“ ‘November, 7, 1879.

“ ‘DEAR SIR,—I am much obliged to you for kindly sending me a sketch of the curious Ogham-inscribed stone which you fortunately discovered near Armagh. I am not myself learned in Ogham, but not the less estimate the researches of those who, like yourself, have been instrumental in preserving them. The stone is well placed in the Armagh Library, and I am sure, my dear friend, the Dean, must be much pleased with the acquisition.

“ ‘I remain, dear Sir, faithfully yours,

“ ‘E. P. SHIRLEY.’ ”

This is Mr. Pillow's own characteristic account of his share in the work of bringing this, one of the few north of Ireland Oghams, to light; and it is, I think, well worthy of being placed on record. This stone is mentioned in my brief list of ancient monuments in the county Armagh, at p. 432 of vol. vi., 4th Series, of *Journal*.

H. W. LETT, M.A.,

Local Secretary, Co. Armagh.

REPORT FROM THE LOCAL SECRETARY, CO. DONEGAL.

Thinking it a most important part of a Local Secretary's duty to note the occurrence of worked flints in his district, in a former Report I pointed out that flint implements occurred in this county, and mentioned some of the places in which they have been found. Since then, from inquiries, these would appear to have occurred in various places, but to have been broken up for “fire stones” and gun-flints, while the few that remain the owners are now very careful of, as they suppose, because I have been asking after them, that they must be of some great unknown value. The accompanying letter from Mr. F. W. Egan, of the Geological Survey, mentions places in which they have been found in the south of the county:—

“I succeeded in seeing Mr. Tait a few days ago at Labbadoo, where he lives (in S.E. of sheet 16, Ord. Map), and could only learn that he has from time to time picked up worked flints in the flat, boggy ground S. of his house, and in higher ground over a small area just N.N.W. of same. I searched about there myself, but found none: also in several other places where they used to exist. They seem to have nearly become extinct in the days of gun-flints and touch-paper. He got some very perfect barbed arrow-heads, and more frequently the less perfect forms. Another man used to meet with them between middle and upper Cooladawson. They have also been found at Gortadragon, 3½ miles N. of Labbadoo, and in the flat lands along the river Finn, at Stranorlar and Killygordon. Everyone seems to know about them, as they appear to have been particularly plentiful, but I cannot find a single individual who has preserved any; and I have kept a sharp look-out for them every-

where in the ploughed fields, so far as I have been through them this spring and last spring.

There is a "cave" at a place in the middle of a plantation at six furlongs due S.E. from Tyrallen House. This is the only thing of the kind I can learn about in this locality. It cannot be at present traced, except for about 20 yards nearly N. and S., being in a few places laid open by the removal of some of the covering-slabs of schist, and now containing up to 9 inches deep of water. It is said to have several ramifications, and a man living in a house a quarter of a-mile W.S.W. of this thinks it passes there, because part of the ground "gave." The passage is squarely built with dry masonry, on an average about 3 feet 6 inches high, and from 2 feet 6 inches to 3 feet wide, roofed across with heavy slabs of slate from 9 inches to 1 foot thick.

"Yours sincerely,

"J. W. EGAN."

I beg leave also to call the attention of the Association to the Round Tower on Torry Island, and also to the rude stone monument called Cloghnabogaddy, both in Co. Donegal, as they require to be looked after. The Round Tower on Torry Island I am not personally acquainted with, but my attention has been directed to its present ruinous condition by your member Mr. J. A. Mahony of Ramelton, whose letter I embody in this Report.

"DEAR SIR—I wish to draw your attention to the decay of what I consider to be an important and interesting Irish antiquity: I refer to the *Round Tower* on Torry Island. I have visited the island on six different occasions, and have always examined the Tower, and was sorry to notice, year after year, how dilapidation progresses. It was examined by Mr. E. Getty in 1845, and at that time the pileum was partly standing. He gives the height at 51 feet, the outer circumference at 51 feet 6 inches, and the diameter 17 feet 2 inches. Every winter now brings down some of the upper structure, and I estimated that its height in 1883 was 45 feet. It is built of undressed boulders of red granite, and where white lime, made of burnt shells, has been used, it is only sparingly so. Wherever even a very small stone could be employed, it was fitted in. The doorway is 8 feet from ground; the wall at base, 4 feet 3 inches in thickness; doorway 5½ feet in height.

"Chiefly on account of its archaic construction, I would ask you to use your influence to cause some measures to be taken for the preservation of so interesting a monument.

"Yours faithfully,

"J. A. MAHONY."

From this description it would appear that the Tower is in a very unsatisfactory condition, and I would suggest that steps should be taken to place it as soon as possible on the list of the National Monuments, and thus prevent it from going further to decay.

Cloghnabogaddy, or the Shugling Stone.—This stone is situated in the valley of the Lackagh river, alongside the path to the ancient ford. Formerly it was a rocking or "shugling" stone, but unfortunately some years ago it was displaced. My attention was directed to it by the Rev.

Dr. Allman, the present rector of Kilmacrennan, some years ago in this parish, who gave me the following information :—The stone being in his old parish he knew it well, and in the year 1846 he brought a friend to see it. Again in the year 1850 he brought another friend to see it, and greatly to his disgust he found it had been displaced, and no longer would rock. On making inquiries he learned that, between the two visits just mentioned, a party of Revenue Police had been at the stone, and out of wanton mischief had displaced it.

“Shugling” or rocking stones are rare in Ireland. On Dalkey Island, Co. Dublin, there is a stone called the rocking stone, but this is quite of a distinct class, being a huge, egg-shaped stone, between high water of spring and neap tides that rocks during heavy gales or a heavy swell.

Cloghnabogaddy is a large granite erratic, lying on a bare, smooth, rock surface. In old times it seems to have rested in a state of equilibrium on a roundish blunt point: now, however, it is lying over on one side; apparently might be easily reinstated, and I would suggest some movement ought to be made in the matter, especially as such stones are so very rare in Ireland.

GEO. H. KINAHAN, M.B.I.A.,

Local Secretary, Co. Donegal.

EXCURSIONS.

On the afternoon of Wednesday, 29th July, the first of the Excursions in connexion with the Meeting took place. The Members visited many interesting spots, including Dunluce Castle, the remains of which had been well described, and its history related in the Paper read by Mr. Robert Young at the Meeting held in the forenoon of that day. The party examined the Castle and its cave in the chalk cliff below, under the able guidance of Mr. W. A. Traill. After visiting the beautiful falls on the Bush river, and examining with interest the great Electric Generator there erected, which supplies the motive power of the Portrush and Giant's Causeway Electric Tramway, the party proceeded to Ballylough House, the seat of Dr. A. Traill, where they were received at a garden party given to the Members and Associates of the R.H.A.A.I. by Dr. and Mrs. Traill. The Archæologists visited the quondam lake dwelling in the now drained lough, which gives its name to Dr. Traill's place. It cannot, indeed, be called a crannog, inasmuch as it is a natural gravel islet rising above the former level of the lough, but the drainage works revealed the fact that its margin was stockaded in many parts, and that at one point a sort of pier was found formed of oak piles. Close to this a canoe was found; it was 29 feet long—a dug-out from one oak tree. It was found under 14 feet of moss, on the top of which trees thirty or forty feet high were growing. The stern of the canoe was flat, and formed of a circular piece, in halves, beautifully morticed together, and let into a groove on the body of the boat. There were two holes drilled on the top of this stern, such as would hold two stout pegs. The canoe was drawn up on a gravelly shore, and there was an oak piece in the piled landing with two holes drilled in it, similar to those in the canoe, and probably for the same purpose—that when two pegs were inserted in them the canoe might be attached to the pier by rope or cord. There is a place on the canoe for a rail on which a paddler could sit. As already mentioned, the place could scarcely be called a crannog, but there was an island here which was used as such, and round which a number of these canoes may be lying drawn up on the shore under the peat. In the *Annals of the Four Masters* mention is made of two crannogs, Innis-a-lochen at Coleraine, and Bailla-na-locha (or Ballylough). A section of the drain round the plantation under which this canoe was found shows a ridge of gravel, and sand, and clay, with the turf deposited all round the margin. An iron-headed hatchet was found in the bows of the canoe. It could scarcely be of the age of the canoe. It probably was used in quite modern times—about the time the plantation was made—and, falling into the water, sank through the soft bottom of the drain, alighting by accident exactly on the canoe; it was found on that part of it, and not where the solid turf was over the canoe.

The canoe was exhibited on his lawn by Dr. Anthony Traill, LL.D., M.D., F.T.C.D., who gave these particulars relating to its discovery.

On Thursday another Excursion, this time to the Giant's Causeway, was made by a large number of the Members and Associates. The weather being beautifully fine, the trip was very much enjoyed by the entire party. The bold and varied features of the celebrated coast-line were never seen to better advantage. When the Causeway was reached the excursionists proceeded along the steep cliffs as far as Pleaskio Head, descended the well-known Shepherd's Path, examined the leading characteristics of the Causeway, and returned to the Causeway Head. A number of the party visited Dunkerry and Portcoon caves, and the greater portion of the excursionists dined together at the excellent *table d'hôte* of the Causeway Hotel in the evening. A largely attended and most agreeable *Conversazione* was held that same evening, at eight o'clock, at the large room of the Town Hall, Portrush, that fine apartment being converted into a Museum of Antiquities for the nonce. The hall was beautifully decorated for the occasion, the walls containing artistic trophies of flags, neat glass-cases of well-arranged arrow-heads, and many objects of antiquarian interest. The front of the platform was draped with blue silk, with lace edging, while the orchestra contained many brilliant flowers in pots, and exotics. The area of the hall was laid out with tables displaying many rare specimens of art and antiquities, all of which were fully explained by the members who exhibited them. Amongst the objects displayed, the most 'modern' was perhaps Mr. Traill's model of the electric tramway, while the telegraphic and telephonic instruments also received a good share of attention. The Rev. John Pim showed a rare manuscript Service-book of the fourteenth century, and Mr. Crookshank exhibited a no less interesting historical document than Tyrconnell's letter to Lord Antrim before the siege of Derry. The most extensive general collection was undoubtedly that of Canon Grainger. Mr. W. J. Knowles exhibited his large collection of arrow-heads, scrapers, and beads, and Mr. Gray displayed a portion of the Glenney collection, which he had described in the forenoon. Mr. W. H. Patterson showed two albums of old engravings, a volume on the Cathedral of St. Canice (Kilkenny), by Mr. Graves, and a collection of copper and zinc plates, with etchings and impressions. Mr. Miligan showed a unique iron cauldron, which was an object of much attention, together with other crannog finds. A man-at-arms' steel cross-bow, of the fifteenth century, with mechanism for stringing, shown by Mr. John Dillon of Coleraine. A collection of methers and a wooden cylindrical case for carrying a MS. roll, fitted with straps for suspension, and other wooden utensils found in bogs, were exhibited by Mr. Hamilton, of Ballymoney, together with several specimens of old carvings. Other members showed articles of antiquity and interest, as the Rev. George Buick, Mr. George Raphael, Mr. Robert Day, the Rev. C. Ovenden, Mr. Bellas, Mr. Bevington, Mr. Hamilton, and the Rev. James Graves, Hon. Sec. This most enjoyable gathering terminated at about half-past ten o'clock.

The longest and most numerous attended of the Excursions took place on Friday, when a large party set out for Whitepark Bay, Carrick-a-rede, Ballycastle, Murlough Bay, and Fair Head. The weather upon each previous day was exceedingly fine; but on Friday especially the sun shone unceasingly in a dome of cloudless azure, and, had it not been for the curtain of haze that dreamily lingered on the glassy and glittering blue of the Atlantic, the panoramic views would have been perfect. And yet the

mist succeeded in adding romance to the dazzling scenes. Passing Bengore Head, was seen seated on an isolated and abruptly cliffed basaltic mass, Dunseverick Castle. This is perhaps the oldest fortified site in Ireland, and one of the oldest in Europe. It is said to have been fortified by the Milesians who came to Ireland in the year of the world 3668. Though the present walls cannot date back for more than three centuries, there is no doubt that a fortress on that rock has existed for nearly two thousand years. During that time it has passed through many vicissitudes, and some of the events connected with it are recorded in the *Annals of the Four Masters*. At one time it was almost destroyed, and one of the kings of Ireland was killed there by lightning. In the year 924 A.D. it was captured by a band of foreigners, and the event has been thus recorded:—"Twenty-four years exactly and nine hundred, without curtailment, from the birth of the Son of the living God to the plundering of Dunseverick." Passing Dunseverick Castle and its warlike associations, the party proceeded to Whitepark Bay. While several members joined the President's contingent, who, under his and Mr. W. J. Knowles' guidance, explored the Prehistoric sites in the sandhills over the beach, others proceeded under the guidance of the Rev. Mr. M'Neice to the small cromlech of Cloughnaboghil, on the summit of a hill. A circle of small stones surrounds the cromlech, and upon these the ladies, without much ceremony, seated themselves, feasting their eyes upon the magnificent prospect of Whitepark Bay, and watched the listless ripple of the sea, fringing with gentlest spray the beautiful strand. Having inspected the cromlech of Cloughnaboghil, which is one of the smallest of its kind in the North of Ireland, the party remained for a few minutes, while the Rev. James O'Laverty explained the origin of the word Cloughnaboghil, and gave some interesting information regarding cromlechs. He strongly suspected that the word was a corruption of Cloughtohil, which meant a lifted or raised stone; but wherever there was a high hill with a stone raised up from the ground the Irish invariably called it "Boghil," which meant "The Boy's Stone." It was at first the intention to visit two other cromlechs, one at Mount Druid, and the other at Glegnagh, but time did not permit. The view to the west extended to Dunseverick Castle and Bengore Head, while towards the east it was obscured by the silvery haze of the atmosphere. The Rev. Mr. O'Laverty had a few words to say about the cromlech, and then Mr. Traill, the director of the excursion, signalled to us from the road that time was up. Regaining the cars, and joining the section of the company who had made some good "finds" at the bay, we soon passed Mount Druid—none of us wished to ascend—and then arrived at Ballintoy. From this a large portion of the party visited the famed Carrick-a-rede, and on their return, getting into the cars once more, Mr. Traill led the way in a spirited manner into Ballycastle, and pulled up at the Antrim Arms about a quarter past one o'clock. An excellent dinner was provided for the company here. After dinner, Mr. J. Foster, Portrush, proposed in appropriate terms, the health of Mr. W. A. Traill, C.E., the Honorary Local Secretary of the Reception Committee, who had gone to a great deal of trouble in order to secure the greatest happiness of the greatest number of the Association. The toast was duly honoured. Mr. Traill, in responding, thanked Mr. Foster for the kind words he had used, and expressed the gratification that it gave him to be able to do his part towards making the gather-

ing a success. The ruins of Bonnamairgey Abbey were visited on foot about half past three o'clock. In front of the remains the ground adjoining the priory contains some ancient graves. Over a vault there is a broken stone, on which, as far as can be deciphered, is the inscription : "Here lieth the body of John M'Naghten, first Earl of Antrim, who departed this mortal life in the year of our Lord God, 1630." On the coffin of the second Earl and first Marquis of Antrim the following words are engraved :—"Invictus patriae Caroli, Randelle, Deique, hoc plumbo resides, aureus ipse pugnator : cujus in adversâ bellorum sorte rebelles flectere vel finire non potuere fidem" ("O Randall, unconquered friend of country, of Charles, and of God, thou now liest in this lead, thyself a golden warrior, whose fidelity in the adverse lot of battles rebels were not able to bend or terminate"). Another monument has the coat of arms of the M'Donnel family rudely engraved, and the following inscription :—"Alexander M'Donnel wrought this monument for his family. Here lieth his daughter, Frances M'Donnel, who died May 13, 1763." The stay here was only for a very brief period, but many of those present must have wished that they had hours instead of minutes in which to explore the antiquities of this ancient monastery. Before leaving, Mr. Robert M'Cahan read a Paper written by the Rev. I. Purcell Barnes, Rector of Ballycastle, giving an account of the priory as follows :—"The ruins of the Abbey of Bonnamairgey are the most extensive remains of church architecture to be found along the coast from the mouth of the Bann to Carrickfergus. The site of the abbey has the characteristics of beauty and seclusion which always mark the choice of the Franciscan monks. Behind it, in the south, rises the great weight of Knocklayde ; to the east stretches the valley of the Shesk, so rich in natural beauty and historic associations. To the north and west the sea thunders along the beach, while, close by, the waters of the Mairgey supplied the brethren with trout and salmon. The date of the building is a matter of great uncertainty. Some claim for it a very early origin, but it seems pretty clear that from the middle of the sixteenth century until the time of the dissolution of monasteries Bonnamairgey was connected with the Franciscan order of monks. The existing ruins consist of a chapel about 100 feet long, and 30 in breadth, a refractory cell, and other apartments in the north side, and a mortuary chapel in the south side, where sleep men of renown of bygone generations of the M'Donnels. The east window of the chapel still preserves sufficient of its former graceful outline to attract attention ; but except this and a broken headway of a door or a carved stone in the face of the eastern wall, the architectural beauties of the abbey have yielded themselves up to the destroying hand of time. The chief feature of interest about Bonnamairgey lies in its connexion with the great family of the M'Donnels. The mortuary chapel was built by the first Earl of Antrim, in 1621, and it must be an unceasing matter of regret that his descendant, the seventh earl, who rebuilt it, was so deficient in appreciation of the beautiful as to be able to tolerate the hideous gables and slate roof which at present disfigure the venerable abbey. But nearly 200 years before the mortuary chapel was built, John Ivor M'Donnel and many another well-known warrior of that name found a resting place within the quiet walls of Bonnamairgey. On the eastern gable of this chapel, over the windows, is a Latin inscription recording the name of its founder, and the date of its erection, in these words :—"In Dei

Deiparaeque virginis honorem nobilissimus atque illustrissimus Randolphus MacDonnel comes de Antrim hoc sacellum fieri curavit, An. Dom., 1621. Within the vault of the chapel lie, among other coffins, two supposed to contain the remains of the first earl and of his father, the famous Sorley Boy. There are, however, now no means of identifying these coffins. The coffin of the second earl bears inscription in Irish, English, and Latin. The former says: "At all times some calamity befalls the Irish every seventh year, but now that the Marquis is dead it will happen every year." At a little distance from the main building stands the ruin of a small edifice, perhaps a gatehouse, which has long been known as the Nun's House, from a tradition of its having been occupied by a black-robed nun, one of a few who came to reside in the abbey after the monastic orders had been suppressed. About sixty years ago an interesting discovery was made in this building. On a projecting stone of what seems to be a chimney a box was found containing four beautiful manuscripts, apparently of the fifteenth century. One of these is still in the possession of Mrs. Hugh Boyd, widow of the late General Boyd, of the Quay, Ballycastle, and is a translation of Cardinal Bonaventura's treatise on the Descent of Christ into Hades. Another very interesting discovery was made in the abbey grounds in 1808. It was probably in a dry season, when the river was low, that in its bed was found a rod of pure gold, 38 ins. long, the ends terminating in narrow hooks, bent in opposite directions. "The hooks were massive, being nearly 2 inches in circumference, and 2 inches long." The rod consisted of three thick wires, twisted together like a toasting-fork, and was devoid of other ornament. The whole thing weighed about twenty ounces. For a long time the person who had found it remained ignorant of its value, and only learned its worth by being offered £5 for it. What eventually became of this relic of antiquity Mr. Barnes was unable to say. The members of the Archaeological Society, who are now about to visit this venerable ruin, will doubtless be able to discover many points of interest which have escaped the less cultivated eye of the writer of this Paper; but he has no doubt that they will feel with him that a building so ancient, so intimately associated with the history of Ballycastle, and beneath whose walls sleep so many generations of every rank, was deserving of more reverent care and attention than it meets with at the hands of the present custodians, the Local Board of Guardians.

The ruins, the remains of an ancient celtic cross, and the graveyard, were then minutely inspected. The proceedings reminded one forcibly of the quaint old writer who said of an archæologist that "his grave does not fright him, for he has been used to sepulchres, and he likes death the better because it gathers him to his fathers." Resuming their drive, they passed through some delightful scenery, and had splendid glimpses of hill and dale, of richly wooded glen and sweeping fertile valley, with the dome-shaped mountain of Knocklayde in the background.

To reach Fair Head the cars had to be left a goodly distance below, and a hot climb between whins and burning heather, sometimes ankle deep, and bare sheets of dolorite, made all agree that the experience was at least a novel one, and they were not at all sorry when they gained the highest summit. Some fancied that the feat would have done honour to the Alpine Club. A few who were seeking other fields to conquer ventured to descend the Gray Man's Path, and cool themselves

by a refreshing dip in the regions belonging to the traditional Great Man of the North Sea. The majority, however, were content to seat themselves upon the lofty basaltic colonnade, enjoying the refreshing breeze, and revelling in the scenic effects of sea and shore. Seaward, little more than the outline of Rathlin Island, with its lighthouse, could be discerned, and there was a good sight of Murlough Bay; inland the landscape afforded a picturesque view of the placid lake of Lough-na-Crannog, with its verdant island in the centre. When the party were seated, either upon gigantic boulders or amongst blooming heather, Mr. W. A. Traill gave a concise account of the formation of the headland and of the noteworthy objects in its vicinity. He said the place possessed a threefold interest. In the first instance, it was noted for its scenic effect, but unfortunately the hazy state of the atmosphere prevented them from seeing the Mull of Cantyre, and a grand panoramic view of the Scottish Islands, which is only twelve miles across, and upon which objects can be distinctly observed on a clear day. Fair Head is composed of about twelve separate promontories, all projecting into the sea, and each having almost identically the same profile. The altitude of the highest headland is a little over 600 feet, while each of the others has from 250 to 300 feet of a vertical fall, and then turns off with a slope or talus to the sea. The headlands are almost similar in this respect, so that from whatever side they are viewed—from Ballycastle or Murlough Bay—they present the same aspect. That arose largely from the geology of the district. The headland is composed of a massive sheet of basalt or dolorite, a coarser crystalline basalt, forming a large sheet 300 to 400 feet in thickness inclined slightly inland. The escarpment is along the edge of this cliff. The lower portion, being composed of carboniferous sandstones, shales, and coal-measures, and being softer, had been carried away by the atmosphere and other influences, and thus the edge of the large sheet of dolorite had been exposed, and was gradually falling away. That made the cliffs very steep. The face of this escarpment is composed of massive columns at right angles to the planes of cooling—that is, these columns are practically vertical, as the great sheet is only slightly inclined from the horizontal. They vary from four to six and eight feet in diameter, and some extend the whole height of 300 feet. In some places it was found that they were a little loose, and that a column 350 feet high had slipped down, perhaps ten or twelve feet. The sheet falls away inland, and includes three lakes—Lough-na-Crannog, Lough Dhu, and Lough Fad. Another peculiar feature of the district is, that it shows very largely the glacial markings of the great ice-sheet that passed over it. This was indicated by several things, one being the huge perched boulders of stone all over the headland. These had been carried and deposited by part of the ice-sheet. A curious fact with regard to this sheet was, that it ran from east-north-east to south-south-west, so that it came in from the sea at Fair Head. To get this ice-sheet on the top of that headland they must imagine the whole of the sea to have been filled up with it, and to have got so thick that the top came over the head of the promontory, so that it rounded off the rocks, and scratched them. There was thus evidence that the glacial sheet must have been at least two thousand feet in thickness. It possibly was part of a great ice sheet that came down the valley of the Clyde, impinged on this headland, and impressed itself on the district. At Torr Head—another interesting place—the whole

side of the mountain is rounded up from the water's edge, where the ice pushed its way up from the sea and came inland. The usually accepted theory of ice-sheets and glaciers is that they moved down hill, but in this case it was found that they moved up hill, showing that the little irregularities of the ground formed no impediment whatever to the great ice sheet that passed over this locality. Then there was an antiquarian interest associated with the district. This chiefly centred in the little island in Lough-na-Crannog, in which was supposed to have been a crannog. There was no evidence or history of its having been examined at all, but he (Mr. Traill) had learned from Mr. Clarke, of the Geological Survey, that a grant has been made by the Royal Irish Academy for the examination of this crannog. Probably, therefore, in the course of the next year some interesting details would come to light concerning it.

Fair Head was left at seven o'clock, and a more enjoyable route by the western side of the secluded lake was taken to the vehicles. Ballycastle was reached at eight o'clock, when all sat down once more in the Antrim Arms to a refreshing tea. After tea everyone seemed in the happiest of moods, and, bidding adieu to Ballycastle in the mystic smile of twilight, the drivers headed for the Causeway and Portrush. Thus closed another step in the career of an Association which is carrying on a noble work in exploring the archæological indications of the changes through which the country has passed in the centuries that are gone; in cultivating a spirit of inquiry into Irish antiquities, and in seeking to preserve them in their present, if not restore them to their former state; and in endeavouring to bring to light those monuments which our ancestors have left behind them to tell the story of the nation's past.

QUARTERLY NOTES FROM ARCHÆOLOGICAL PUBLICATIONS.

The labour of construction of many of the Irish and Scotch crannogs must have been enormous. Few persons who have not taken part in the laborious task of digging into them can have any idea of the huge masses of timbers and brushwood which, by patient industry, their builders hewed and brought together. Upwards of 3000 trees, mostly small, but some of great size, must have been employed in the construction of a crannog in Barhapple Loch. Now, the "Father of History," in the course of his description of the dwellers on Lake Prasias, makes the following remark, roughly translated (Herodotus, v. 16):—

Platforms fastened on long piles are set in the middle of the lake, to which there is a narrow entrance from the mainland by one bridge. Now the piles placed beneath the platforms were in ancient times, I believe, set up by the community acting together. But in later times they observe the following regulation:—the men convey the piles from a mountain called Orbelus, and set up three for each wife that they marry—for each marries many wives.

PROCEEDINGS AND PAPERS.

INIS MUIREDAICH, NOW INISMURRAY, AND ITS ANTIQUITIES.

By W. F. WAKEMAN,

Fellow, and Hon. Local Secretary for Dublin and Wicklow.

THERE is scarcely an island upon the coast of Ireland, or embraced by the waters of inland lake or river of that country, which in early days did not contain one or more churches, accompanied usually by a variety of minor ecclesiastical structures, *leachta*, crosses, &c. &c. These objects were commonly held very sacred; and indeed it may be said, that the veneration which they attracted during the primitive ages of the Western Church has, as a rule, continued unabated even to our own days.

Amongst sites attractive to archæologists, who, in existing monuments would read, mark, and trace certain early, and occasionally obscure phases in Celtic art, military, ecclesiastical, and decorative, Inismurray is probably the richest in interest which can at the present time be pointed to.

This island lies in the Atlantic, at a distance of about four miles and a-half from the point of Streedagh, parish of Ahamlish, on the coast of Sligo. The nearest village to Streedagh is Grange, about one mile and a-half distant. With its long, low, level tableland, and dark, generally perpendicular sides, Inismurray, as seen from

a little distance, might, to an imaginative mind, present the idea of a Titanic ironclad, armed near its centre with a mighty turret—the Cashel.

The greatest length of the island is little over one mile; its extreme breadth slightly more than half that measurement; and its area may be computed as 200 acres, of which only some 130 can be utilized, affording grazing-sites for a few horses, asses, cows, sheep, and goats. There are some patches of grain (oats) and potato-ground, and a few spots where turf of somewhat inferior description may be dug. The rest is rock—calp sandstone—barren of interest to all but landscape painters of a cultivated order, geologists, and I may even say botanists, for the hollows, and the very crevices of the more sheltered slopes amongst the wild northern and western cliffs—especially those which border the awful chasm of *Pollnashantunny* (“the hole or pool of the old wave”)—are rich in a variety of flora.

Strange to say, birds are comparatively few at any period of the year. The probability is that the island is not sufficiently remote from the mainland, and that its cliffs are therefore less attractive for breeding instincts than are those of the noble headlands of Teeling and Slieve League, which loom at no great distance to the north-east, or the precipices of the Benbulbin range, stretching along the neighbouring coast of Sligo.

The natives assert that rats could not live upon the island: there are certainly none there. Some seven hundred years ago a similar statement in connexion with St. Ibar’s establishment on Beg Erin, off the Wexford coast, was made by Giraldus Cambrensis; and we read in Hollinshed that Armagh city “is said to be enemie to rats, and if anie be brought hither, presently it dieth, which the inhabitants impute to the praiers of St. Patrick.” Mice, however, are known to make raids upon the too frequently scanty store of grain possessed by the islanders. Their first advent would, by general report, appear to be of comparatively recent date—“and thereby hangs a tale.” The legend is that some seventy or eighty years ago one of the natives, with malice prepense, and envy and hatred in his

heart, stole out one night, and feloniously slew, by stabbing, the cow which was the chief support of a neighbouring family. The blood of the milk-giver, thus cruelly, in a double sense, slaughtered, flowed, it is said, in more than one direction, but everywhere, upon congealing, instantly quickened, and became transformed into mice. These animals ultimately proved a nuisance on the island; but for many years past the annoyance which they have occasioned in the destruction of stores has been scarcely appreciable.

The Census return of 1881 showed that there were then 101 persons—men, women, and children—living upon Inismurray. In 1836, according to O'Donovan, the population numbered 102. The family names were then—O'Curret, Brady, O'Heraghty, O'Hart, and O'Boyle. Since that time new blood would appear to have been introduced, the names now being—Brady, Heraghty, Boyle, Waters, Mannion, M'Gowan, Dunleavy, and Hoey. The O'Currets have disappeared. It will be remarked that in the interval several of the families appear to have dropped the prefix O to their names. Could O'Donovan have given them the O because he believed that to be the right form?

Only three or four persons living on the island can be considered strangers: I refer to a detachment of the Royal Irish Constabulary quartered there on revenue duty; for, be it sadly spoken, until a few years ago, the domain of St. Molaise was a centre from which *poteen*, i. e. illicit whiskey, flowed extensively over the whole seaboard from Sligo to Bundoran, and even to a considerable distance inland. That source of income has ceased, and yet the natives seem to live as well as ever.

They are all Roman Catholics, and, with a single exception, speakers of two languages, viz. Gaelic and English. The exception is an extremely ancient woman, who could never be prevailed upon to learn the Sassanach tongue. It is interesting and amusing to hear little children chattering to each other in Celtic—address them, and you will be replied to in English, the pronunciation of which may probably savour somewhat of the Elizabethan era, but which, in correctness of style,

is usually greatly superior to the average utterance of Cockneydom. With the rising generation the prevailing use of the Irish tongue will, in all probability, expire. It is not, even now, the usual medium of communication between the islanders and people of the neighbouring coast. With Sligo, for many years past, as a rule, trading operations, large or petty, have been negotiated in English, a few of the elders only transacting affairs in the language of the Gael. All this, from an æsthetic point of view, is no doubt greatly to be regretted, but there is no use in repining; inexorable utilitarianism seems certain to triumph.

In general the people are of a fair-haired, comely, well-built race, probably Tuatha de Danaan; they are expert, courageous boatmen, and from time to time have furnished excellent seamen not only to the mercantile service, but also to the Royal Navy. True it is that the islanders are occasionally a little antagonistic to certain legal claims, and will resist payment of county cess, or tax for roads and institutions, in which they not unwarrantably consider they have no concern. Yet they belong to the county of Sligo, and are expected to contribute more or less. They say, "We have no roads, nor do we require them, and if we did they would not be made for us; we want a harbour, or at least a boat-quay—that, we cannot get, else we might gain plenty of money by our fishing; and why should the authorities oblige us to pay them taxes from which no man, woman, or child on the island could expect to obtain the least benefit?" Let us trust that a time may soon arrive when Inismurray shall have its harbour of refuge for vessels even of goodly size, and that the teeming treasures of the ocean, by which it is surrounded, may at length be utilized not only for the benefit of the islanders, but, in these days of railway communication, for that of the country at large.

The boats belonging to Inismurray are unhappily very few, the number being, it may be said, totally inadequate for the requirements of fishermen who, in many instances, in order to cast a line, are obliged to use a favourably situated rock or shelf of cliff as a plat-

form from which to ply their wretched "engines," consisting generally of a rough pole, a cast of frayed twine, a sinker of stone, and hooks attached to a foot or two of semi-decayed whip-cord. Their little crafts, however, generally staunch and well-built, are admirably suited for near-shore purposes, and trips to the mainland; they have here entirely superseded the *curach*, composed of wattle-work, covered by horse or cow skins, which, in the memory of many still hale and fresh, was the prevailing kind of small boat used by the people of our southern and western coasts.

It is, indeed, somewhat strange to find, within less than twelve hours' travel from the metropolis of Ireland, an insular community, numbering more than a hundred, yet unpossessed of a road, harbour, or even of a boat-pier. In other respects, Inismurray would seem to be equally remarkable. For many a long day there has not been *resident* upon the island a clergyman of any denomination, and yet the inhabitants are orderly and religious, assembling for prayers in the venerable temple (*Teach Molaise*) on every Sunday and Church holiday. They have neither magistrate, doctor, surgeon, nor apothecary amongst them; the absence of medical gentlemen is not much regretted, the people generally preferring to die of extreme old age! There exists not a single shop, ever so small, from Rue Point to Kinavally, or from *Reilicodrain* to Teernaneane—and this means within the length and breadth of the Isle of Muiredaich!

Until very recently the government of the island might have been described as monarchical in character, one of the O'Heraghtys usually occupying the position of *Righ*. Upon the demise of the last chief of that dynasty his widow succeeded. This lady re-married, and dying, left two sons, one being an O'Heraghty, and the other (by the second husband) a Waters. Between these two worthy individuals remains a rivalry still unsettled, so that it might be said a kind of interregnum at present exists.

Formerly persons who had compromised themselves by quarrelling unnecessarily with their neighbours, or by the commission of any act contrary to the unwritten

law of the community, were, by command of the *Righ*, banished to Ireland for a period lengthy in proportion to the character of the charge made and proved against them. Such sentences, however, were very rare. In the present order of affairs the detachment of the Royal Irish Constabulary have little indeed to do but, as in duty bound, to make a patrol of the cliffs once in twenty-four hours.

The National School, admirably conducted by Mrs. Waters, may be regarded as the only public institution which the island presents.

I am kindly permitted by Richard Jones, Esq., of Streedagh House, Grange, to state for the information of intending pilgrims to Inismurray, that upon receiving some days' notice of their desire to visit the place, he could arrange with certain fishermen to have a proper craft in waiting at Streedagh Point. The cost of the trip to and fro would be from one pound to thirty shillings, according to the number to be conveyed, or the state of the weather,¹ but there is not accommodation upon the island for anything like a party. In the event of contrary winds, causing prolonged stay, it would be desirable for visitors to bring with them creature comforts, such as tea, coffee, bread, &c., and perhaps some tinned meats—fish they can generally be supplied with on the spot. It is not amiss to have a few ounces of common twist tobacco for distribution amongst the islanders, whose services in small matters will at times be required. They are often very proud, and will at times refuse *money*, which they think has not been earned—but *tobacco*, never! for that is a gift which, as a native once said to me, "one gentleman may receive from another."

Except during extremely calm, settled weather, ladies should not attempt a trip to the island, its people possessing no means of accommodating strangers of the gentler sex who would pay more than a flying visit.

¹ Tourists can be conveyed in a good five-ton boat, from Rosses Point, near Sligo, for thirty shillings; and if the wind

be favourable, this is the pleasanter as well as the shorter route.—Ed.

NOTICES OF THE HISTORY OF INIS-MUIREDAICH.

Inis Muiredaich—in English “the Island of Murray” —has been known by the name which, in the spoken language of its natives, it still—from a very early period —bears. Strangely enough, as pointed out by Lieut.-Col. Wood-Martin, in his valuable *History of Sligo*, recently published, it appears upon a map, made in 1609, of the Sligo and Donegal coasts, as “ENISHE HUMAE, or MURRIE.”

Who this individual was, or how it came to pass that the place is called after him, has not yet been ascertained. The name was a common one among the ancient people of Erin. We read that in the time of St. Patrick there was at Killala a Bishop Muiredach.

It is not improbable that from him the place, now so completely associated with the memory of St. Molaise, derives its appellation ; there is a tradition still extant amongst the islanders that its monastery at one time contained a full library of books. According to the same tradition a number of the volumes are supposed to have been immured, for the sake of concealment, within the mass of a certain tomb-like projection, which occurs on the interior of the south side-wall of *Teach Molaise*, perhaps the oldest of the remaining churches. Whether there be any truth in the story of a receptacle here occurring I cannot tell ; but the legend is curious, especially when considered in connexion with a secret cavity which I was fortunate enough to discover within the body of the altar immediately adjoining, and of which very curious “find” a full description shall be given further on. This supposed book depository is also called the “bed” of the saint, and over it has been placed his celebrated oaken effigy. It is now needless to speculate on the probable fate of the manuscripts which, no doubt, at one time were written or preserved in this chief establishment of St. Molaise. Not a few must have been destroyed during the ravages of the Scandinavian pirates ; others, it may be presumed, were

allowed to be scattered and lost; while not a few, in all likelihood, were in the course of ages, and the decadence of learning, consigned to dust, ruin, and oblivion.

It is surprising and saddening to find that of Inismurray—so rich, as will be seen, in precious ecclesiastical and other remains—in addition to the following scanty notices, no early records appear as yet to have been discovered. The *Felire of Oengus*, at August the 12th, contains the subjoined passage:—

“The calling of Laisrén of the Island of Muiredaich, great, magnified.”

The *Martyrology of Donegal* presents the following notice:—

“August 12. Molaisse, *i. e.* Laisrén, son of Deglan of Inis Muiredaich, in the north (*i. e.* the north of Connaught); he it was who, at the cross of Ath-Imlaisi, pronounced sentence of banishment on St. Columba.” (See Adamnan’s *Life of St. Columba*, ed. Reeves, p. 286; and *Christian Inscriptions in the Irish Language*, edited by Miss Stokes.) Dean Reeves has taken care to point out that this St. Molaise, or Laisrén, is not to be confounded with St. Molaisi, Diamhinsi, or Devenish (an island in Lough Erne), son of Nadfraoich, whose day is September the 12th.

It would appear from statements made by O’Donovan in a letter preserved amongst the Sligo Ordnance documents in the Library of the Royal Irish Academy, that the Molaise of Inismurray, and the Patron of Devenish, similarly named, were by him considered one and the same individual. In the work on Irish Inscriptions just referred to, Miss Stokes writes: “It appears in the passage in the *Life of Columba*, regarding this saint, that he was already a man in authority when Columba was still young, and thus we may believe him to have been some years his senior, and conclude that the foundation of his monastery was in all probability prior to that of Iona, and took place at some time early in the sixth century, about 520 or 540.”

The *Annals of the Four Masters* furnish the following references to Inismurray:—

“A.D. 747. Dicolla, son of Meinide, Abbot of Inis-Muiredaich, died.”

“A.D. 798. Mac Laisre, the Learned, of Inis-Muiredaich, died.”

“A.D., 802.—Inis-Muiredaich was burned by the foreigners, and they attacked Ros Commain.”

There can be no doubt that these “foreigners” were Scandinavian rovers from Norway, or possibly from the country now called Denmark. Some of the older natives would seem to retain a faint traditional recollection of this, or probably some succeeding outrage committed by the Northmen. A long flat stretch of rock occurs upon the southern coast of the island, and at certain states of the tide, and in settled weather, presents a favourable and easy place for landing or embarking. At low tide the surface is quite dry, except in one spot near its centre, where a shallow pool of salt water is retained. This is called by the people *Lochan-na-Cath*, or the “Little Lake of the Battle.” I was told on the spot that in ages long past a great fight had here occurred between an invading force and the natives; and one of my informants even went so far as to say that the intruders were “the Danes.” It is much to be regretted that O'Donovan missed this interesting name, as forty years ago tradition on the island was much more vivid than it is at present, and some curious tale in connexion with the spot might at that time have been rescued from oblivion.

From the beginning of the ninth century to A.D. 1612 history would appear to be silent regarding Inismurray. At the latter date we read in the *Annals* that *Maeleoin O'Dalaigh* (Moylan O'Daly) died on All Souls Day, and was interred in Inis Muiredaich, “after bearing triumph from the world and the devil.” O'Daly's tomb still remains, but in a very shattered condition, as it has on more than one occasion been broken open and violated by revenue authorities in search of illicit spirits. Indeed, not very distant recollections seem to show that, as has been said of the proverbial sapper, “nothing was sacred” to the hunters after poteen.

THE ANTIQUITIES OF INIS MUIREDAICH.

In this section I propose to describe the antiquities remaining upon the island. The buildings and other monuments shall be mentioned in the order which their several peculiarities would seem to suggest. Of course it will be necessary to group together a number of the smaller objects, such as sepulchral *leacs*, altar-stones, &c., under a general heading; but I trust it will be found that not a single structure, or even one stone of interest, shall have failed to receive in proper place a special notice. The following is a list of the subjects referred to:—

1. The *Caiseal*, or Stone Fort, with its *cellæ*.
2. *Teach Molaise*, the Oratory or Dwelling of St. Molaise.
3. *Teampull-na-Bfear*, the "Church of the Men." This, no doubt, was the *Teampull Mór*, or great church of the establishment. It is sometimes styled the "Monastery"; and is also known as *Teampull Molaise*.
4. *Teampull-na-Teinidh*, or the "Church of the Fire." This structure is evidently less ancient than the other ecclesiastical buildings remaining upon the island.
5. *Teampull-na-mban*, or the "Church of the Women."
6. A number of Altars, within or without the cashel, most of them bearing very ancient and curiously-carved crosses of stone, swearing-stones, &c. &c.
7. Two monuments of the class usually styled "Hole-stones," which are held in high veneration on account of certain supernatural powers which they are supposed to possess.
8. Eight memorial *Leacs*, bearing inscriptions in Irish or Latin. Of these records four are here for the first time noticed.
9. Monumental stones, uninscribed.
10. Several *bullàns*, or rude font-like objects of stone, the precise use of which has not as yet been ascertained.
11. The Sacred Wells, with their coverings of stone.
12. The *Leachta*, or Stations, with their monuments.
13. Concluding Remarks.

The above catalogue comprises every class of remains to be found on this singularly interesting island, which may in a manner be described as a museum of antiquities relating chiefly to the earlier period of the ancient Irish Church. Of course all cannot be supposed to belong to the days of SS. Molaise and Columba.

The cashel was, as I shall endeavour to show, at one time occupied by tenants differing widely indeed in thought and habits of life from the community of children of the Faith, who reared the temples which it now contains, and carved the memorial stones which still speak so eloquently of the past. The additions and alterations of mediæval date, exhibited by some of the sacred edifices, are interesting as indicating the continued occupation of the island by an ecclesiastical colony from the days when, as Spenser wrote—

“Ireland flourishèd in fame,
And wealth, and goodness, far above the rest
Of all that bear the British Islands name”—

down almost to our own time.

THE “CAISEAL,” OR CASHEL.

Irishmen of cultivated mind in general, and our native antiquaries in particular, have for more than one generation rejoiced in the idea that in her ecclesiastical round towers, stone-roofed churches, bee-hive cellæ, sculptured crosses, and ogam inscriptions, Erin possesses antiquarian treasures which are peculiarly “racy of her soil,” and stand unrivalled in point of interest by any monuments of antiquity of the same, or nearly the same, class and age to be found in Western Europe.

Within the memory of archæologists, many of whom are still in the vigour of life, a third class of monument, equally with the towers, &c., &c., characteristic of the genius of our ancient people, has, for the first time, formed a subject of study. I allude to the great stone fortifications usually styled *dun*, *caher*, *lis*, or *cashel*, which are chiefly, but not exclusively, found in the western and southern districts of Ireland, and of which only

a few of the larger examples have as yet been described and illustrated.

There can be no question that the date of the great majority of these often-stupendous works remains to be ascertained. In not a few instances, however, they belong to a period of authentic history, and are known to have been erected several centuries before the introduction of Christianity into this kingdom. We also learn, on trustworthy authority, that in the fifth century of our era several regal or princely magnates, upon their conversion to Christianity by St. Patrick, resigned their immemorial places of strength to the saint, to be used by him for purposes of his mission. Thus we find that Donoughpatrick, county Meath, has its name from *Domnach Padraig*, the "Church of Patrick," which stood on this site.

It is related in the life of our national saint—attributed to St. Evin, and published by Colgan in his *Trias Thaumaturga*—that Conall, the brother of King *Loeghaire*, who resided here, not only gladly accepted Christianity, and was baptized, but also showed great kindness to St. Patrick, and gave him his house or rath on which to erect a church, and the "outline" (writes Wilde) "of this very cashel can still be discerned in the present graveyard." In like manner was St. Patrick presented by Daire, the chieftain of the district in which the city of Armagh stands, with his dwelling-place—Rath Daire. The site is now occupied by the cathedral: it is scarcely necessary to state, all trace of the rath has been obliterated. At Trim the saint was in possession of a similar presentation. Within the bounds of a grand prehistoric dun or cashel (in all probability a Firbolgian work), situated at *Muirbheach Mí*, on Aran Mór, are the remains of St. Macduagh's monastery, a foundation of the sixth century. When Petrie saw this fort, in 1821, its wall in one place was twenty feet in height, and thirteen in thickness at its summit.

It may fairly be asked why I have referred at some length to the occupation by early Christians of forts or dwellings, the work of pagan times, and which had obviously never been intended by their builders for

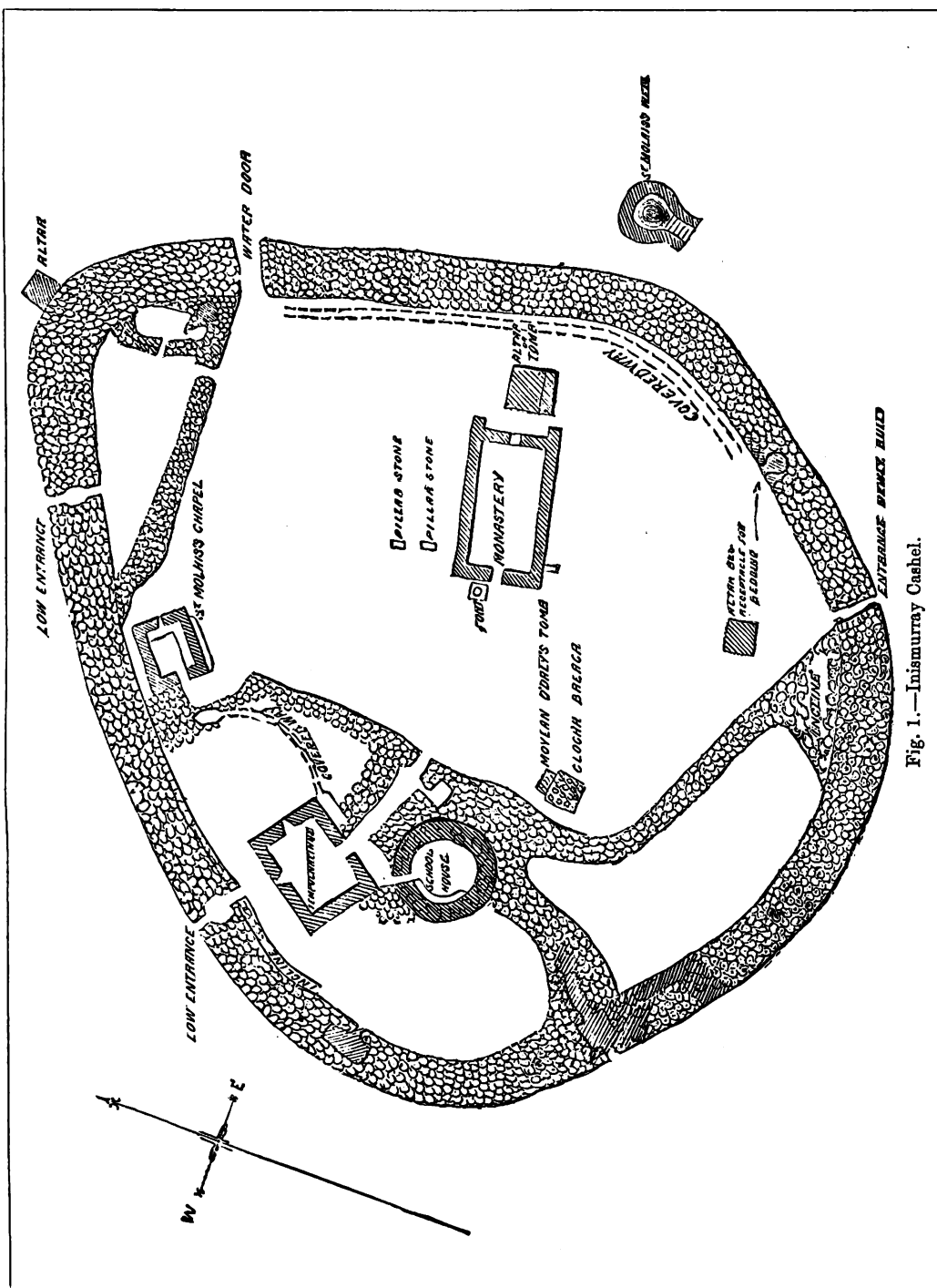


Fig. 1.—Inismurray Cashel.

the use of ecclesiastics. In reply, I would simply state that my object was to show how in certain instances the utilization of such strongholds, by pioneers of Christianity, had in Ireland occurred. It does not for one moment follow that where we find a small church or two, composed of hammered or cut, well-laid stones, set in lime cement, encompassed by a rude unmortared wall, eighteen feet in height, and thirteen in thickness, we are bound to conclude that all the works thus grouped together must necessarily have been contemporaneously erected, and, as a whole, represent a single original design.

Antiquaries are perfectly well acquainted with the architectural features of our great Firbolgian forts; they are equally skilled in the peculiarities of the *mur*, which it was customary to raise round our earliest ecclesiastical establishments. These two classes of structure, though often described under the same name (*caiseal*), are widely dissimilar, the former being of considerable height and thickness of wall, and on the interior generally presenting stepped inclines leading upwards from the ground, while ecclesiastical environments are invariably weaker than their elder and pagan namesakes. Their walls could hardly ever have served as defensive works against organized human violence, and were probably intended as barriers by which encroachment of wild animals or of cattle might be checked. Possibly they may have been only "bounds" to certain of the community. Invariably they are low, and loosely constructed, and the wall is rarely remarkable for its thickness. I speak now only of our earlier examples. In later days, no doubt, the *mur*, or *caiseal* proper, became developed into a fortification, with an arched entrance gateway, as at Glendalough, county Wicklow, and Inismain, on Lough Corrib, where transition works of the kind can be studied. Still later examples of monastic fortification may be observed at Cashel, county Tipperary; at Howth, county Dublin—but I need not refer further to mediæval evidences, many of which could easily be pointed to.

It is greatly to be regretted that the true father of Irish Archæology, Dr. Petrie, does not appear ever to



Fig. 2.—External View of Inismurray Cashel, as it appeared before the Alterations recently made by the Board of Public Works.

have visited Inismurray. He seems to have formed his opinion of Molaise's establishment from report only; and his remarks have been adopted by more recent writers, who have evidently been led by statements which Petrie himself, had his life been prolonged, would, in all certainty, have changed, or modified. His idea was that the cashel and its enclosures represented the wall, temples, and *cellæ* of an ecclesiastical town, "like those of the early Christians in the East, which were named Laura (λαύρα), a Greek word expressing the cloister, or enclosure of a monastery."

After a long and patient examination of the features and peculiarities of this great *caiseal*, or, as the word is now written, cashel, I can arrive at but one conclusion, viz. that the work throughout is at least as ancient as a number of military duns, or forts, remaining upon the Aran Islands, several of which there is strong reason to believe date from a period several centuries older than the dawn of Christianity in Ireland.¹

The structure consists of a wall (of uncemented and undressed stones), varying from seven to fifteen feet in thickness at its base, and in plan presenting the figure of a somewhat rude triangle, with corners rounded off. Its length from north-east to south-west is 175, and its breadth in the opposite direction 135, feet. These are internal measurements. The present height of the wall, in several of its portions, is as follows:—South side, seven feet six inches, as well as can be ascertained, the line of base being rather rough and irregular; east, eight feet nine inches; north, nine feet six inches; north-north-west, thirteen feet; west, nine feet nine inches.

There are four entrances, and possibly a fifth, which latter was situated to the south-west face, if we may judge from existing indications. The largest and most important entrance occupies a position in the north-eastern side of the wall—it is called the "Water-gate," probably from an adjoining well, dedicated to St. Molaise. Through it all bodies of drowned male

¹ Where the scale is not given with the Plate, measurements will be found noted in the descriptive letterpress.

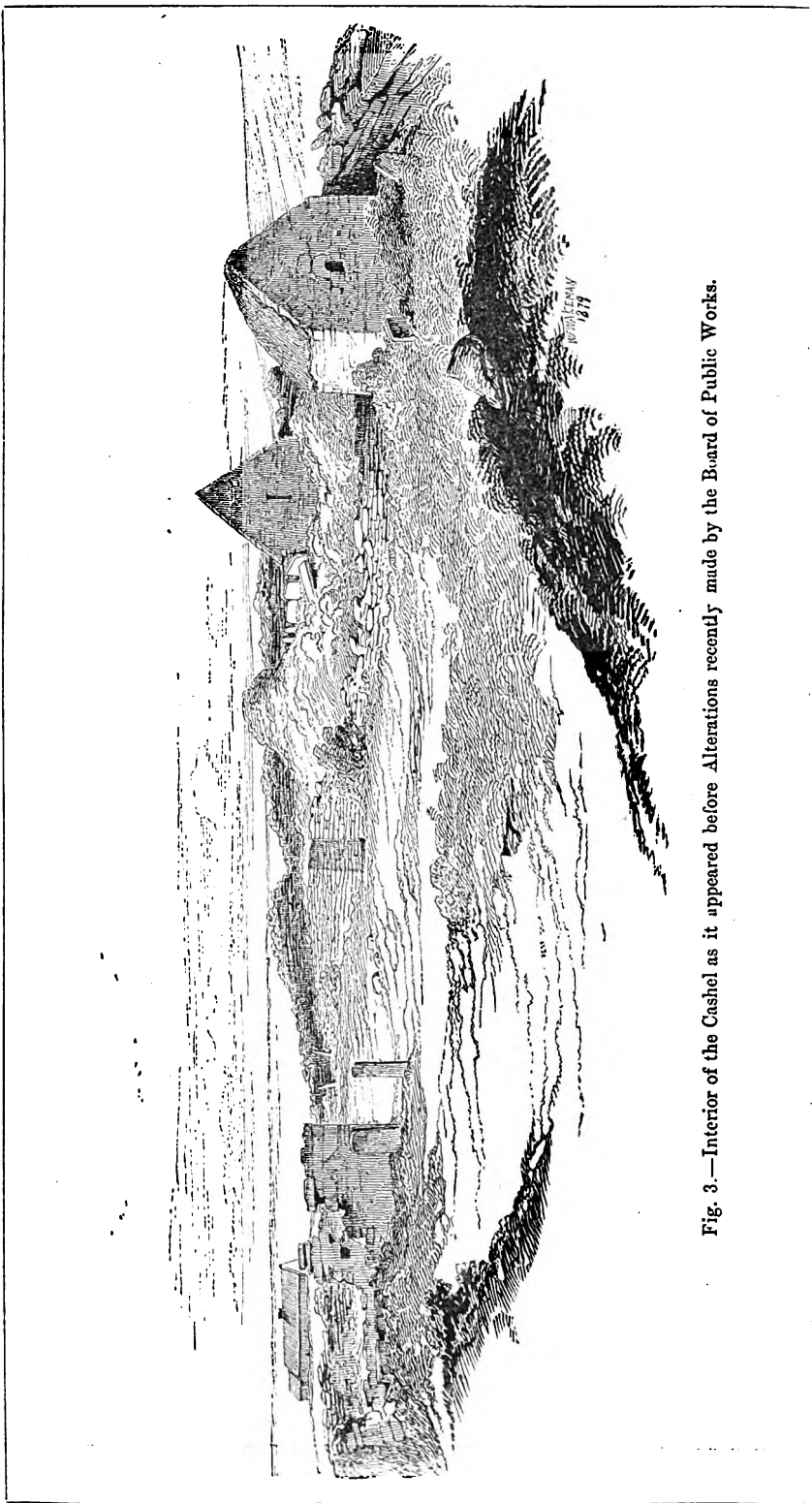


Fig. 3.—Interior of the Cashel as it appeared before Alterations recently made by the Board of Public Works.

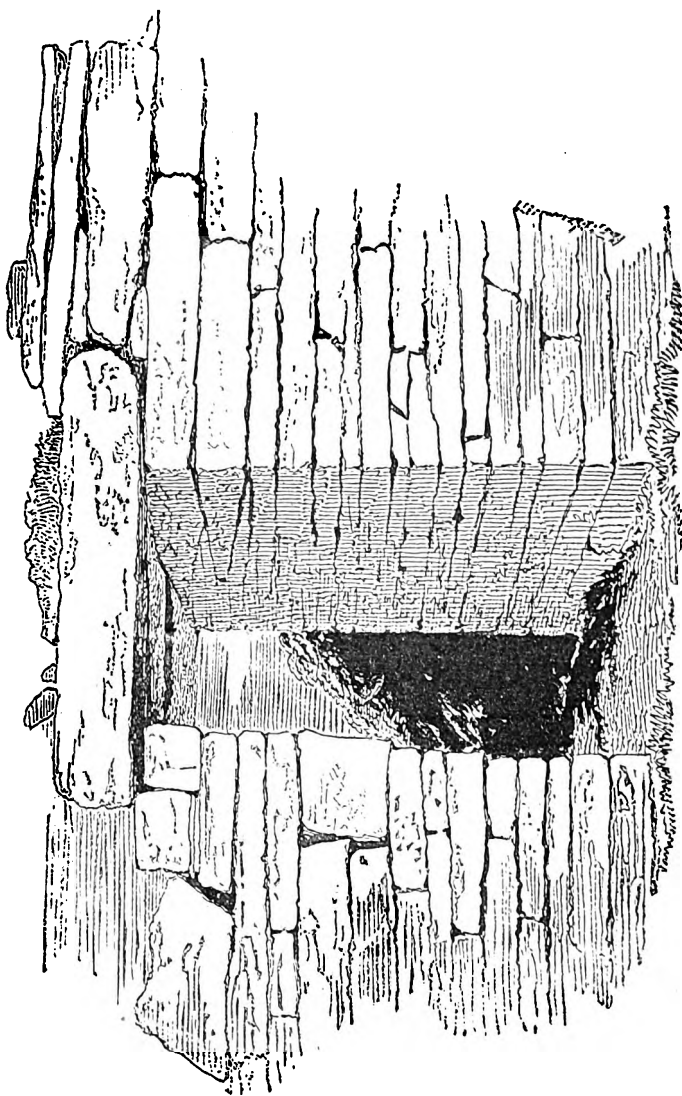


Fig. 4.—The Water-Gate.

natives recovered from the sea are conveyed for interment in the *enceinte*. The stones of which it is composed are comparatively small, as may be judged from a glance at the foregoing illustration, which is a faithful representation of the external appearance of this interesting portal. Its dimensions are—height, six feet three inches; breadth at top three feet; at bottom three feet five inches. Its depth is seven feet, which of course is here the thickness of the wall. The southern entrance is a thing of yesterday, having, together with a large portion of the adjoining wall, been erected *in toto* by the men commissioned by the Board of Works as conservators.¹

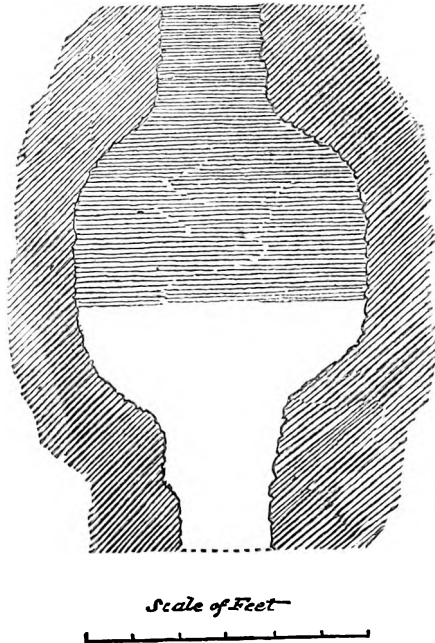


Fig. 5.—Ground-plan of Low Entrance.

Upon the north-western curve of the wall are two other entrances which, for many reasons, claim parti-

¹ This feature, when the stones become somewhat weathered and lichened, will remain a mockery, a delusion, and pro-

bably a snare, to future inquiring antiquaries. Its dimensions need not be here noted.

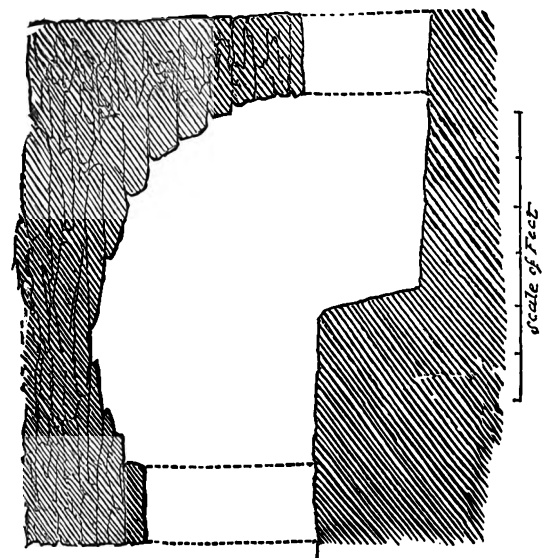


Fig. 6.—Section of Low Entrance. No. 1.

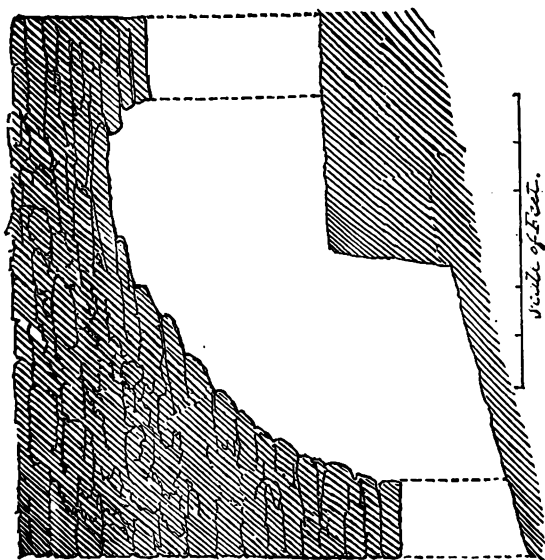


Fig. 7.—Section of Low Entrance. No. 2.

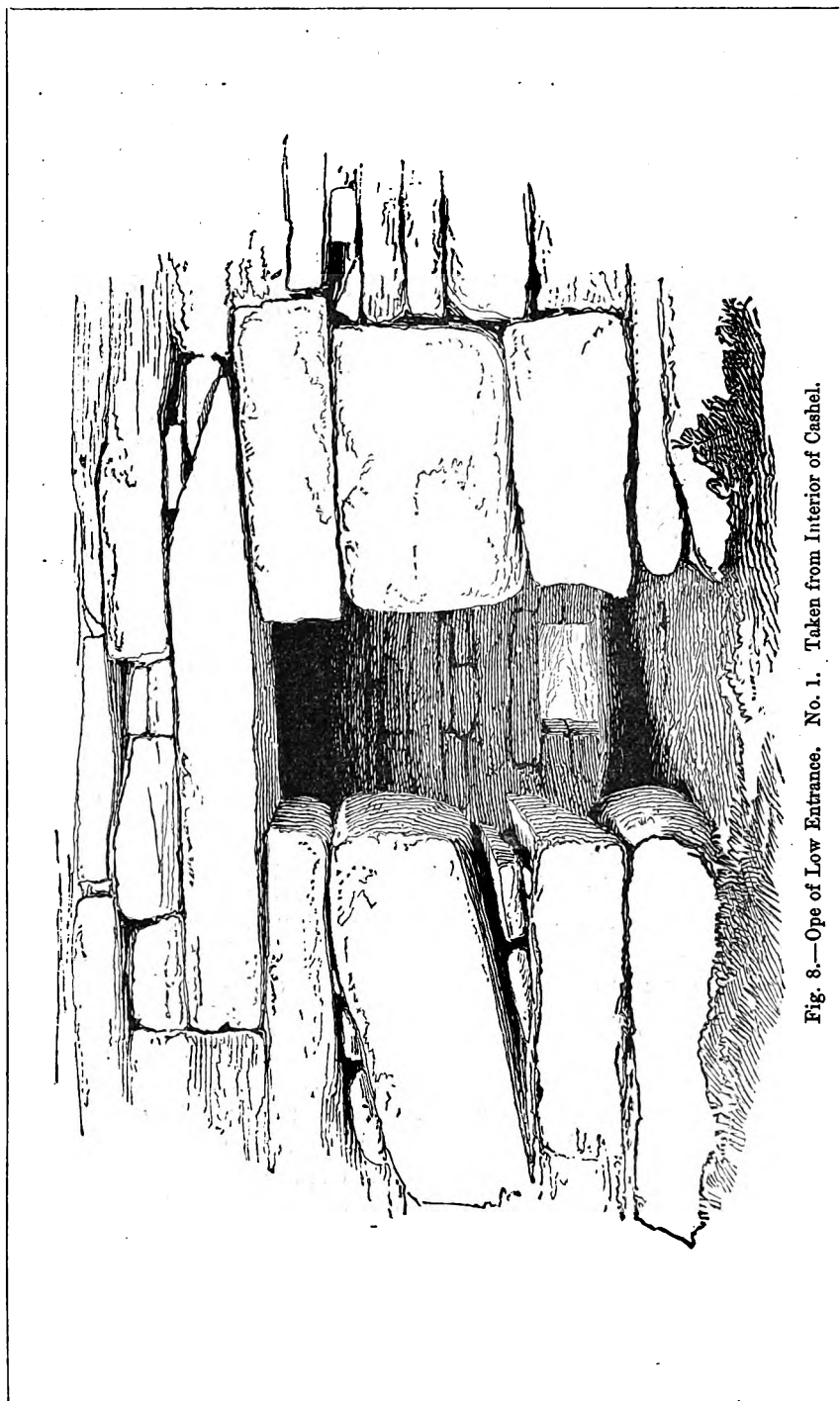


Fig. 8.—Ope of Low Entrance. No. 1. Taken from Interior of Cashel.

cular attention.¹ A description of one would well answer for both, though, as may be seen from the accompanying drawings, there exists a difference of a few inches in their respective measurements. Advancing from without, you enter the cashel wall by a flat-headed aperture with inclined jambs. The height of this doorway is two feet eight inches; its breadth at lintel, two feet; its breadth below is somewhat greater. Passing through a kind of ope or passage about three feet in depth, and closed overhead by horizontally-laid flagstones, you enter a dome-covered chamber, the roof of which is seven feet above the present level of the floor. About midway in this crypt, which has a diameter of six feet, an obstruction, consisting of a nearly perpendicular face of earth, at present two feet and a-half in height, is met with.

No doubt, if the place were cleared out, the height would be much more considerable, the original floor being probably on a level with the present base of the external entrance, or even lower. The rest of the crypt is a counterpart of that just passed, but, as the sections show, with a floor of higher elevation. This plan of construction is very ingenious, and by its adoption defenders of the passage would, doubtlessly, command ample vantage-ground against hostile intruders from without, who could approach only singly. The first comer being disabled or slain, the passage would become blocked, in which case no further advance on the part of assailants could immediately follow. We find something almost identical with this defensive arrangement in many of our earliest-looking souterrains, occurring in raths and lisses, and indeed in places which appear never to have possessed a *mur*, or rampart of any kind. In the rath examples, a passage more or less lengthy, low, and narrow, is traversed; then comes a sudden stoppage, some feet in height, over which a kind of tunnel appears. Clamber up the obstruction and you will discover the mouth of a second gallery, or passage leading into a dome-roofed chamber. It is much the same plan in all Irish souterrains of any considerable

¹ See plan of cashel, p. 187, where each is marked "Low Entrance."

size. Sir William Wilde, in his work on *Lough Corrib*, p. 205, has given a measured plan and section, accompanied by a description of one of these curious remains occurring in the neighbourhood of Moytura, as also of a second example at *Cooslughoga*, "the rat's foot," in the same neighbourhood. The latter exhibits several signs of very great antiquity, one of its side-walls being composed of large upright flagstones, "not unlike those that support the roof and passage into New Grange; and, like those of that remarkable structure, some of them are indented with artificial depressions along their sides and edges."

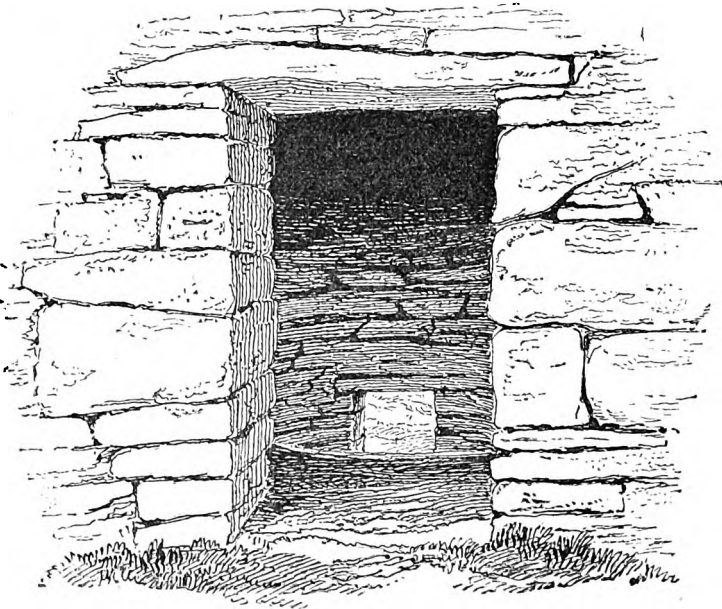


Fig. 9.—Ope of Low Entrance. No. 2. Taken from Interior of Cashel.

These two so-called "low entrances" are about thirty yards apart. That portion of the cashel's curve in which they occur varies in thickness from eleven to thirteen feet. At the openings the depth is eleven feet, while the thickness of the wall on the opposite, or eastern and southern portion of the fort, varies from seven to about eight feet.

Although neither O'Donovan nor Lord Dunraven appear to have noticed these most remarkable entrances, or to have compared their architectural exhibits with those of the comparatively better-known Water-gate, yet his lordship did not fail to remark the striking differences in point of thickness, quality, and geological character of masonry, size and arrangement of the stones, which appear when the north-western and south-eastern portions of the fort are fairly examined and compared one with the other. The former segment of the wall's curve is composed of blocks of larger size, better selected, and more skilfully laid, than are to be found in the latter. The face is in many places truly Cyclopean, and the material is of the kind usually found in rocks piled beneath the cliffs of the island; easy to split, and form into rough building blocks. On the opposite side we find small stones, comparatively inferior masonry, a wall thinner by five feet or so, a widely different style of doorway, and, generally, another quality of stone prevailing. Considering these very striking differences of detail, it would be scarcely reasonable to assume that the building in which they occur is, as a whole, of one and the same period.

Let us seek for further architectural evidence of the original character of this most remarkable cashel. The interior of the wall appears to have been composed of masonry much less strong than that of the exterior, and to have fallen in, or crumbled down in many places within the area. In clearing away the *debris*, which was at some points several yards in thickness, the Board of Works people found large stones, which had evidently formed a partition between the bases of several pairs of flights of steps, or inclines which, as we may judge from three happily-remaining examples, led from the ground to the summit of the wall, where there was, no doubt, anciently a parapet or breastwork of some kind. When the late Earl of Dunraven, in company with Miss Stokes, some years ago visited Inismurray, the steps, or inclines referred to, owing to the accumulation of stones and rubbish which had fallen upon them, were scarcely visible.

Surely the presence of these arrangements, which form

so striking a feature in the grand military fortresses of Aran, as in Dun Aengus and Dun Connor, in Staig Fort, Kerry, in Caher Gall, Galway, and elsewhere, must be considered as stamping on Inismurray cashel a purely fortress and unmonastic character. A handful of ecclesiastics and students, such as the island in its most prosperous days might have sustained, could never have dreamt of manning a wall of proportions like those of this structure; and in the "low entrances," here for the first time noticed as the original doorways of the cashel, I venture to say, we may recognize features which are more archaic than any usually found in Irish works other than the prehistoric souterrain.

Let us for a moment just consider bare possibilities. Is it likely that in the sixth century any Irish saint, however powerful in a worldly point of view, would think of undertaking a task like that of erecting round his cell, and possibly an adjoining church, and a few bee-hive houses, a *mur* or cashel with a wall at least twenty feet high, varying in thickness from fifteen to seven feet, pierced by cunningly-devised and elaborate doorways, furnished with a series of steps leading to the summit of the rampart, having within the substance of the wall several chambers, and within the enclosure lines of covered passages leading to crypts and souterrains like those, in olden time, constructed for concealment or defence by Firbolgian or Tuatha de Danaan tribes? Could he have done so had he so desired? How many masons and other artificers, and what time, would it take to collect the necessary material, and complete such a structure? What would be the use of a fortress to men untrained to martial exercise, even if their number was sufficient to watch and guard the gates and defend the wall?

It is greatly to be deplored that when rebuilding or refacing a considerable portion of the cashel wall, the Board of Works "conservers" appear to have mistaken certain spaces between the inclines (see points marked A and B respectively in the annexed sketch) for the bases of niches. The wall should not have been meddled with. It would have been enough just to clear its base

of fallen stones and rubbish. As it is, in the "restoration" certain niche-like recesses, for which there is no precedent or authority, extending from the ground to the summit of the wall, have been constructed. To add, if possible, to the absurdity of this modern design, within each recess¹ has been deposited a cross-inscribed memorial stone which should never have been removed from the grave over which it had stood, or lain, for perhaps a thousand years, or more.

Unlike Dun Aengus and some other of the great Aran forts which stand upon naked rock, the Inismurray cashel has within and around it some soil, shallow indeed, but of depth sufficient to admit of covered ways being constructed beneath its surface. Any attempt to trace the plan of these souterrains would be fiercely resisted by the islanders, the enclosure of the cashel having for many centuries been used as a cemetery.

It will be observed on reference to the plan that the area of the cashel is divided by stone barriers into four divisions of unequal size. These works bear all the marks of extreme age, and there can be little doubt that they form an integral portion of the fort as it was originally planned. Their use may have been twofold. Supposing the place carried by an enemy, the defenders would in these walls possess admirable bulwarks, from the shelter of which it would be a difficult task to drive them, while they themselves might still be in a position to prolong the struggle, and probably in the end drive away the invader. Within their substance, too, might be constructed cells like those which are not unfrequently found beneath the soil in the enclosure of stone or earthen forts of early days. Some such arrangement may here be traced in more places than one; but through the sapping and mining of the revenue men amongst the stones, in search of illicit whiskey, they have become almost entirely ruined.

The main wall of the cashel contains several little chambers of a similar character. For what purpose they

¹ Could the Board of Works "restorer" have taken the recesses for "stations"—mistaken pagan for Christian architecture?—ED.

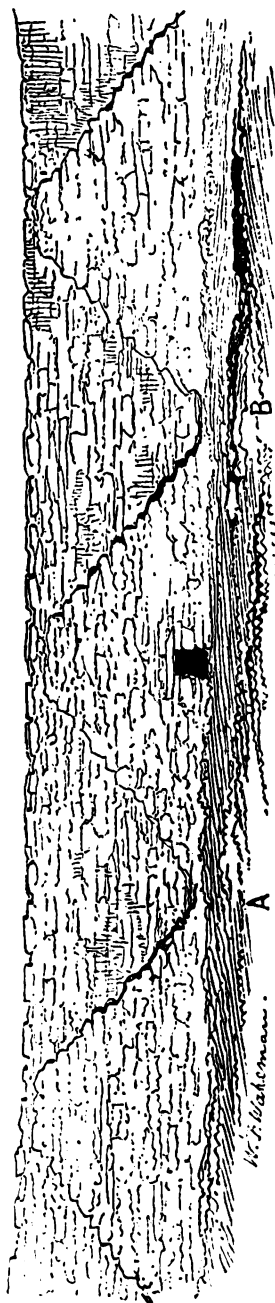


Fig. 10.—Interior of Cashel Wall, North-west side, showing Inclines, or Steps to Summit.

were intended it is difficult to say. At a short distance to the west of the doorway facing *Teampull-na-Teinidh* occurs a chamber of this kind, measuring seven feet six inches in length, by five feet in breadth, and four in height. Near it is a second chamber about five feet square, and four in height, lighted by windows looking outward. This aperture is but eighteen inches in height, by two feet in breadth. About thirty feet northward from the newly-built southern doorway of the cashel there is a small room in the thickness of the wall, which is used as a receptacle for the straw bedding of such of the natives as die upon the island. It has no name, nor is there any tradition as to the time it was first applied to its present use. A second chamber of the same kind, oval in form, and entered by a small square-headed doorway, occurs immediately above. It also is filled with rotten straw, remains of the bedding of persons interred within the cashel.

In the year 1880 some officers of the Board of Public Works visited Inismurray, and set a numerous staff to work at the several ruins. Their mission was to conserve—at least it was expected to be so—but any true antiquary or ecclesiologist who had seen the island remains before certain changes had been made in their style and appearance by the “conservers,” (!) will think it a pity that the various structures had been interfered with. The cashel, for instance, has neither been *restored* nor *conserved*, it has been *transformed*. The wall all round is now of a nearly uniform height. There has been much building up; and there has been no little throwing down of original work, so that at present the structure, with its newly-designed and erected Cyclopean gateway, and other incongruities, must be looked upon at least as misleading to future antiquarian students. Scores of witnesses to the fact are ready to testify to the demolition (to the extent of from three to four feet) of upper portions of the ancient work. This levelling down, the natives assert, was to enable the “conservers,” with the greater ease to themselves, to level up. Ancient top courses of stones were required as materials for new base work.

The wall now presents the appearance of a gigantic

tub or vat, at least when viewed from a little distance. No one in future will ever be able to say, exactly, what was the height of the cashel wall in A. D. 1880, unless, indeed, some memoranda from the note-books of tourists may yet crop up. Levellers are not likely to have recorded measurements of heights in portions of the demolished work; but, within a foot or two, native recollection may, for a generation, be relied upon.

"Do not let us talk of restoration," writes Ruskin, in his *Seven Lamps of Architecture*. "The thing is a lie from beginning to end. More has been gleaned out of desolated Nineveh than ever will be out of rebuilt Milan. It is no question of expediency or feeling whether we shall preserve the buildings of past times or not. We have no right whatever to touch them—they are not ours. They belong partly to those who built them, and partly to all the generations of mankind who are to follow us. The dead still have their right in them. . . . It matters not whether in rage, or in deliberate folly, the people who destroy everything causelessly are a mob; and architecture is always destroyed causelessly."

The Clochans, or Cellæ.—Within the *enceinte* of the cashel, and evidently forming portion of its original plan as a place of habitation, are found three distinctly-developed structures of the kind often described as "bee-hive houses" or "huts," and not a few indications of other buildings, more or less cryptic, the exact character of which, owing to ancient, as in some instances to modern, vandalism, cannot be strictly defined. The most remarkable of these curious remains is situate at the southern termination of the strong barrier which extends from the northern side of the cashel, and is known amongst the natives as *Toorybrenell* (O'Brenell's Tower), or the School-house. It is of an oval form, is composed, on the interior, of very large stones, and presents, on the exterior, where the sides and roofing have been somewhat disturbed, much the appearance of a sepulchral mound, or *carn*. Its internal measurement is about thirteen feet in length; breadth, somewhat less;

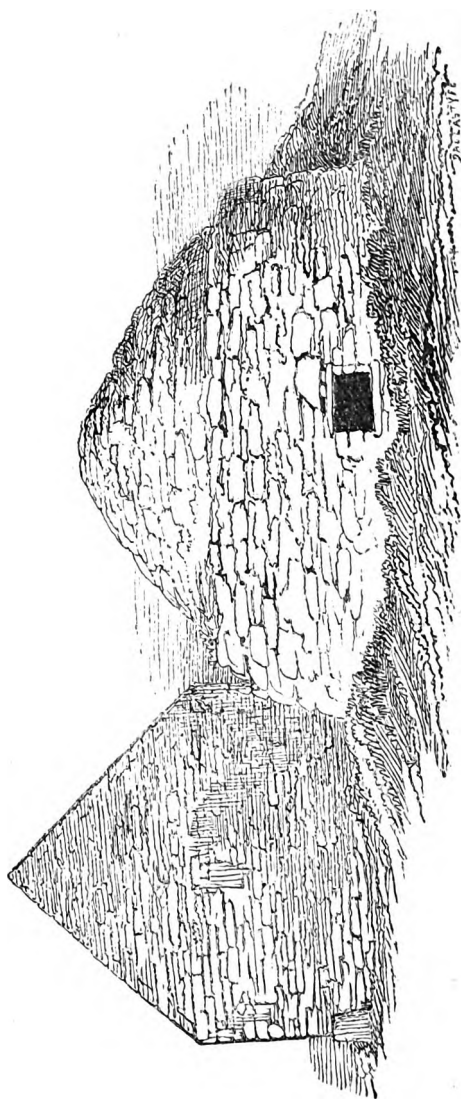


Fig. 11.—*Toorybrenell*, or the School-house.

and height, from floor to apex of vault, fourteen feet. The walls converge gradually upwards from a little distance above ground; and upon one side is a kind of projecting bench, or seat-like offset, composed of rude masonry, upon which, in all probability, the beds of the ancient occupants were stretched. The aspect of this primitive chamber is not unlike that of a prehistoric burial vault, with this exception, that towards the south side is an ope, measuring one foot in height, and one foot eight inches in breadth, which cannot be said to light the apartment, and was probably designed as a passage for air or smoke. The style of the entrance is truly archaic, even Cyclopean, and interestingly contrasts with that of the well-finished doorways of the adjoining churches. In no part of this building, nor in the other cells which I shall have occasion to notice, is there a trace of hammered or cut stone, or of cement or mortar of any kind. Indeed it is impossible to believe that these *clochans*, or cellæ, and the churches were contemporaneously erected. The height of this ope is three feet eight inches; the breadth at top, one foot nine inches; and at bottom two feet two inches. It will be observed that the inclination of the jambs is in this instance exceptionally great. The sketch represents the portal as seen from the interior, and framing, as it were, a view of the southern entrance to the *Teampull-na-Teinidh*.

Trahaun a Chorrees.—A second cell, which bears the above name, occupies a place within the cashel, close to the Water-gate. It is formed, like the School-house, of large unhammered stones laid together without any cement. In plan, it may be described as an oval, or an oblong with the angles rounded off, and having at its southern end a second chamber, or kind of ante-room, which is entered from the larger apartment by a very small, low, square-headed doorway. The length of the principal chamber is, on the interior, about seven feet; it is difficult to determine the dimensions of the smaller one, as many of its parts have fallen, and the place appears to be more or less



Fig. 12.—Doorway of *Toorybrenell*, or the School-house, from the Interior.

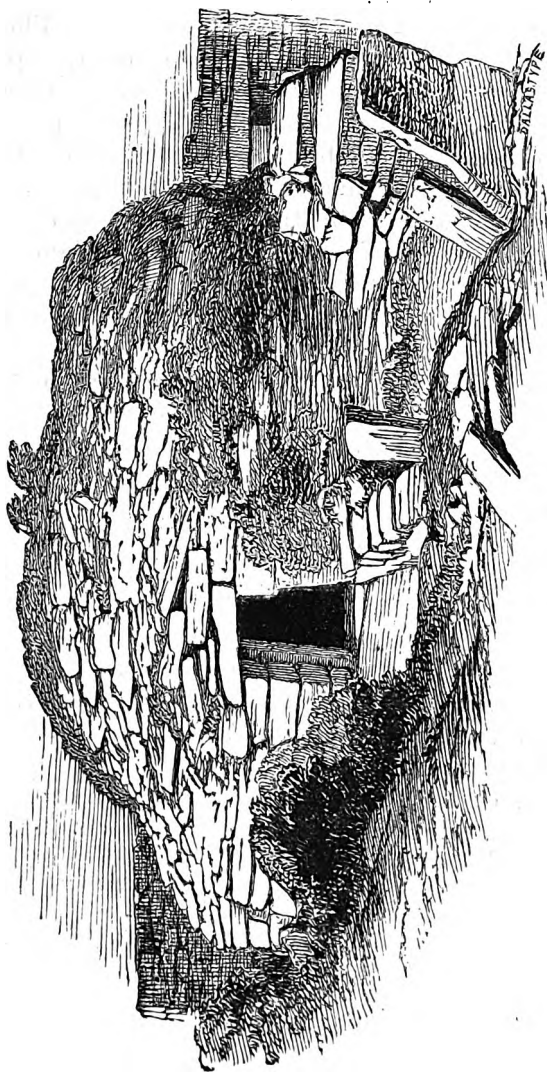


Fig. 13.—*Traham-a-chorres*, or the Lent Trahaun.

blocked up with rubbish. The principal doorway, of which an illustration is here presented, exhibits unmistakable characteristics of extreme antiquity. It is in height three feet eight inches; in breadth at the lintel, one foot ten inches, and at the bottom two feet five inches. The name *Trahaun-a-Chorrees* signifies the Lent Trahaun, or place of prayer, and the islanders have a tradition that it was here the monks were accustomed to assemble for vespers. It is difficult to conceive how they could have sung, at least with any effect, in so small a place; but probably the *trahaun* was only so used by them as a temporary refuge during the prevalence of severe weather. When singing their vespers they may have occupied the green space which fronts this mysterious structure. The annexed view of the doorway is taken from the interior. Several steps, which have all the appearance of high antiquity, ascend from it to the level of the ground outside. It would thus appear that the site of the *trahaun* had been more or less excavated.

From the Water-gate to a point nearly adjoining the north-eastern end of *Teach Molaise* a wall, at present of inconsiderable height and thickness, extends. This work does not seem to contain any chamber, and the motive of its erection is difficult of explanation. Remains of several passages, or cells, can be traced in the broad barrier which runs from St. Molaise's house to the so-called School-house, or *Toorybrenell*, and from thence, in a curved line, to the southern doorway (lately built) of the cashel. One of these crypts occurs to the north-east of *Teampull-na-Teinidh*, but is now so ruined as to be almost featureless. It seems to be portion of a covered way by which the last-mentioned church was connected with *Teach Molaise*. A description of it in its existing state would almost be an impossibility. Another cell-like ruined chamber may be noticed in the wall-work which abuts on the south-eastern side of the School-house.

No doubt several passages and small crypts, now indistinguishable amongst the *debris* of the larger dividing wall, exist. Indeed portions of several, which were well known to the fathers of the present generation of

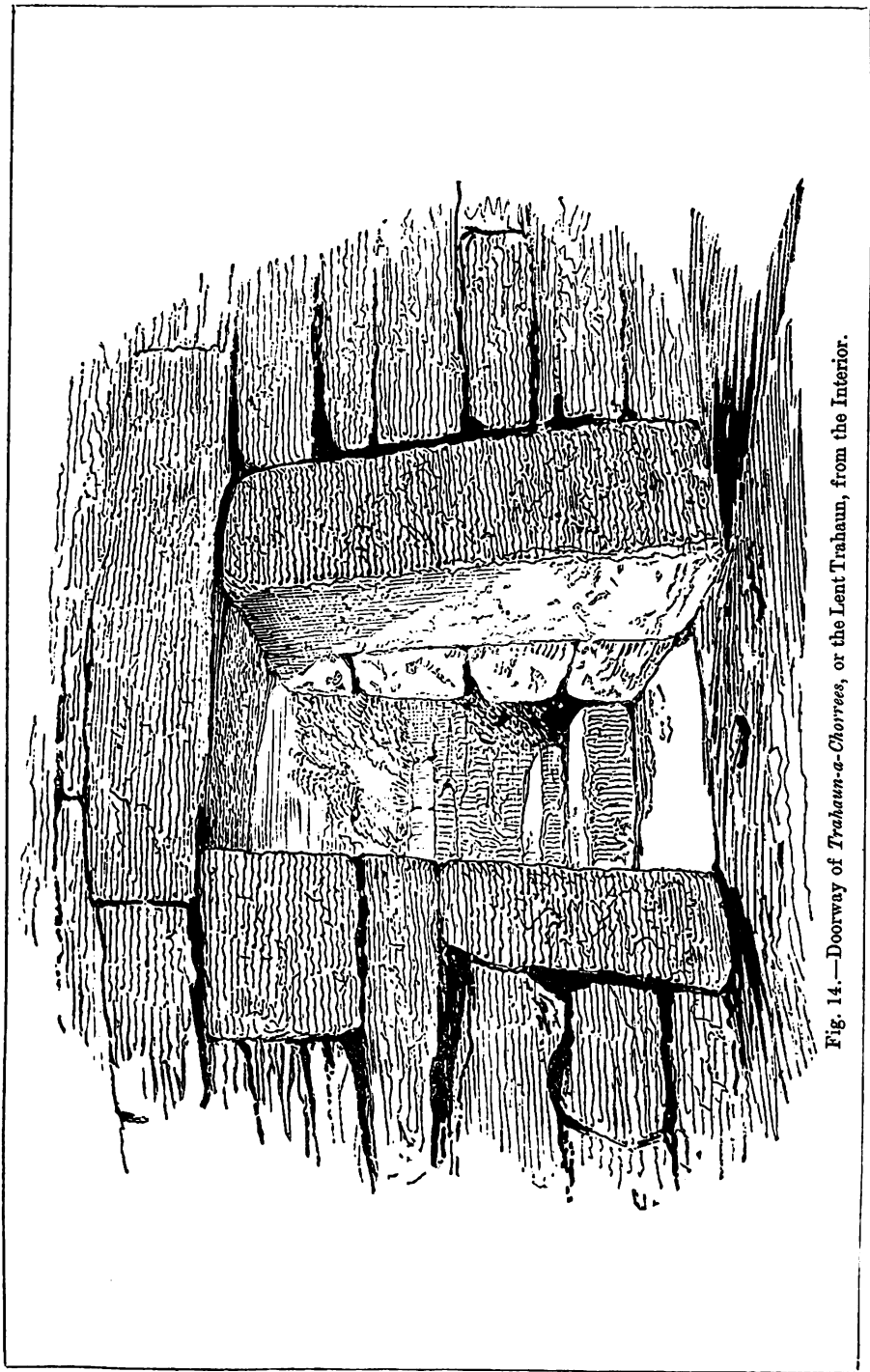


Fig. 14.—Doorway of *Trahaun-a-Chorrees*, or the Lent Trahaun, from the Interior.

natives, are still faintly visible. While the smaller cellæ of the cashel are of irregular form, the larger, as has been stated, are nearly circular or oval in plan, both within and without—never square.

On St. Michael's Island, or Rock—one of the Skelligs, off the southern coast—are six cells, or dwelling-houses, all of which, though more or less circular without, are strictly square within. In like manner, the cellæ, or dwellings, which were erected in connexion with St. Fechin's establishment on *Ardoilean*, or High Island, county Galway, are quadrangular on the interior, though roughly circular in external plan. The cashel there, as we may judge from its existing remains, could not at any time have served the purpose of a fortification; the wall was never of any considerable height or thickness, and the dwellings, be it observed, are on its *outside*. It was probably intended simply as a fence by which consecrated ground might be guarded against the trespass and pollution of cattle.

The same might be said of St. Brendan's so-called "cashel" on Inis Gloria, county Mayo, the wall of which is only two feet wide, and three in height. These proportions could scarcely ever have been greater, little or no *debris* occurring; and it is certain that no stones which had belonged to it have been carried away. "St. Brendan's House," as the bee-hive structure which it contains is styled, is circular in form, but there is no evidence that it had been erected by that saint. It may have been ancient even in his day, and have been simply utilized by him. The cell of St. Finan Cam, on Church Island, Lough Curraun, county Kerry, is square on the interior, and of bee-hive shape externally. On *Oiléan Isnaig*, or Senach's Island, one of the Magherrees, county Kerry, occurs a cashel, the wall of which measures no less than eighteen feet in thickness, and is composed of enormous blocks of limestone. It is difficult to believe that this great work was designed solely for the defence of the two diminutive oratories and the three bee-hive huts which it encloses. We have seen that primitive ecclesiastical cashels of undoubted character were of ex-

tremely light construction ; but here, as on Inismurray, we find a wall of enormous thickness, which must have taken much time, cost, and labour, to erect, enclosing *clochans*, rudely built of uncemented stones, and circular, or oval, in plan. I think it can be shown that at least the great majority of the cellæ of our primitive Churchmen were internally of a quadrangular form ; and it seems to be pretty certain that prehistoric *clochans*, like the duns, cashels, lisses, or cahers, with which they are so frequently found associated, were, almost without exception, more or less circular or oval in plan. If this be so, in the absence of any evidence to the contrary, we have much reason to believe that the Inismurray cashel, and the unmortared cellæ which it encloses, belong to ante-Christian times in Ireland, and were simply utilized, not erected, by the community of St. Molaise, or by other Churchmen.

Teach-an-alais, or the *Sweat-House*. — For various reasons it seems desirable that a notice of the very curious, and perhaps unique, building which lies close to the cashel wall, to the northward, should here be given. I allude to a stone-roofed structure, in plan somewhat of a horseshoe form, which would seem to the architectural eye to be as ancient as any work remaining upon the island. It is styled by the natives, who evidently know how to call a spade a spade, simply, *Teach-an-alais*, or, in English, the “Sweat-house ;” and the tradition is that the place was used in olden time in the way that far-Eastern baths were tens of centuries ago ; as formerly, in Britain, were Roman baths ; and, as the so-called Turkish baths are, even now, with us.

The above remarks had been penned, and the manuscript was already in the printer’s hands, when Professor Hennessy, of the Science and Art Department, was good enough to furnish me with the following interesting memorandum :—

“It is remarkable that what are called Turkish baths in Ireland and Great Britain have been designated Roman-Irish baths in Germany and Bohemia. I saw baths designated ‘Römische-Irische Bäder’ at Prague and Nuremberg in 1879.”—H. HENNESSY, F.R.S.

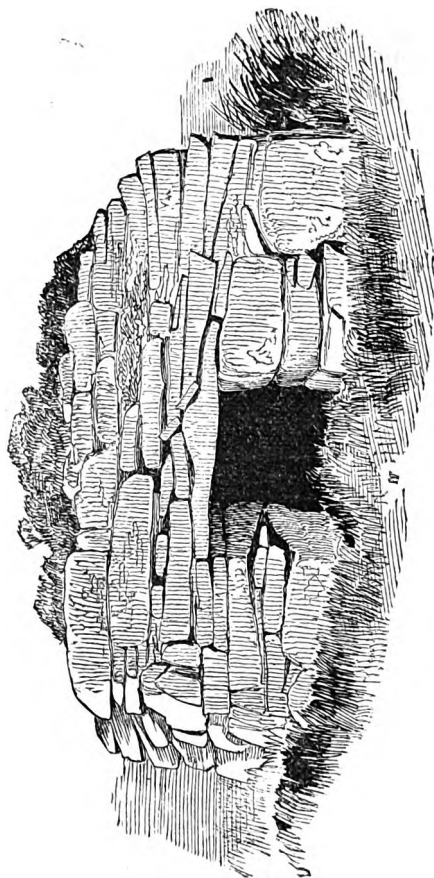


Fig. 15.—*Teach-an-alais*, or the Sweat-house. (See pp. 211 and 213.)

The structure, which is composed of large stones, set without mortar or cement, measures internally about five feet and a-half, by four feet two inches. The floor being covered with stones and rubbish, it is difficult to determine the height of the apartment. The distance from ground to roof was probably about five feet. There is but one aperture—a doorway, measuring at present two feet in height, by two in width. It is square-headed, with slightly-inclined jambs.

THE CHURCHES.

Teach Molaise.—The cashel contains three small churches, or oratories, which are styled *Teach Molaise*, *Teampull-na-Bfear* (this building is also occasionally called *Teampull Molaise*, and, sometimes, the *Monastery*), and *Teampull*, or *Teach-na-Teinidh*, respectively. The most remarkable, and the best preserved, of these interesting structures is the first named. It is called after the patron saint of the island (the word *teach* signifying in the Irish language a church, as well as a house), and is probably the most ancient building of its class remaining in a perfect state of preservation. It is of extremely small proportions, measuring, internally, but eight feet ten inches and a-half in length, by seven feet ten inches in breadth. The side-walls are of great thickness, in order to sustain a roof of stone which still remains unimpaired, though the storms and frosts of fully twelve hundred years have done their worst upon it. In plan it is a simple quadrangle, entered by a doorway situate in its western end, and lighted by a single window placed in the opposite gable at a considerable distance above the level of the ground. The walls are composed of stones, generally of large size, set in somewhat irregular courses; all except those forming the doorway and window casings being rough and unhewn. The masonry, nevertheless, is in style much less rude than that of the cashel, or of the bee-hive houses; and mortar composed of lime, made apparently from sea shells, was freely used throughout the build-

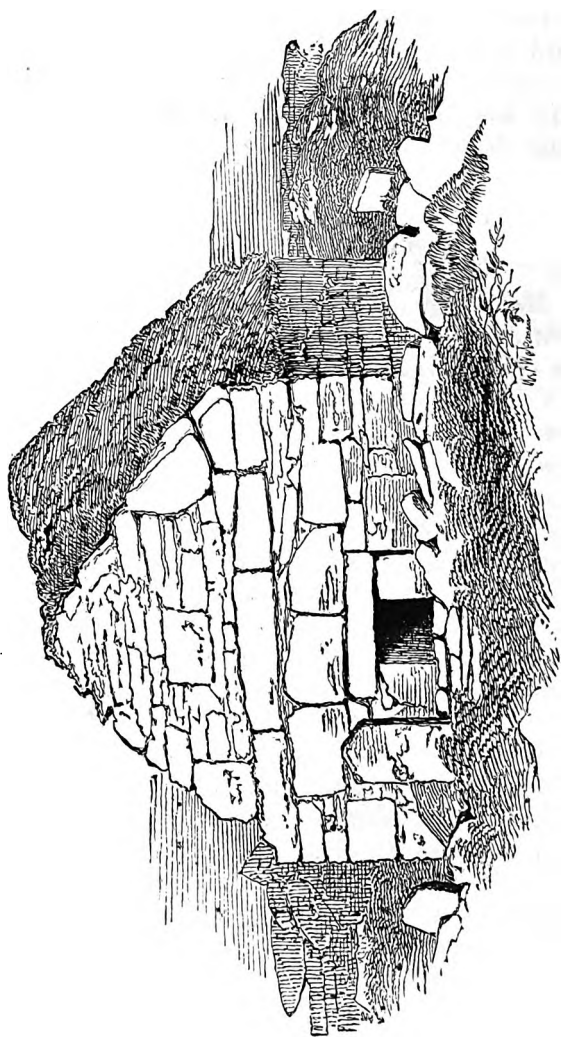


Fig. 16.—South-west View of *Teach Molaité*.

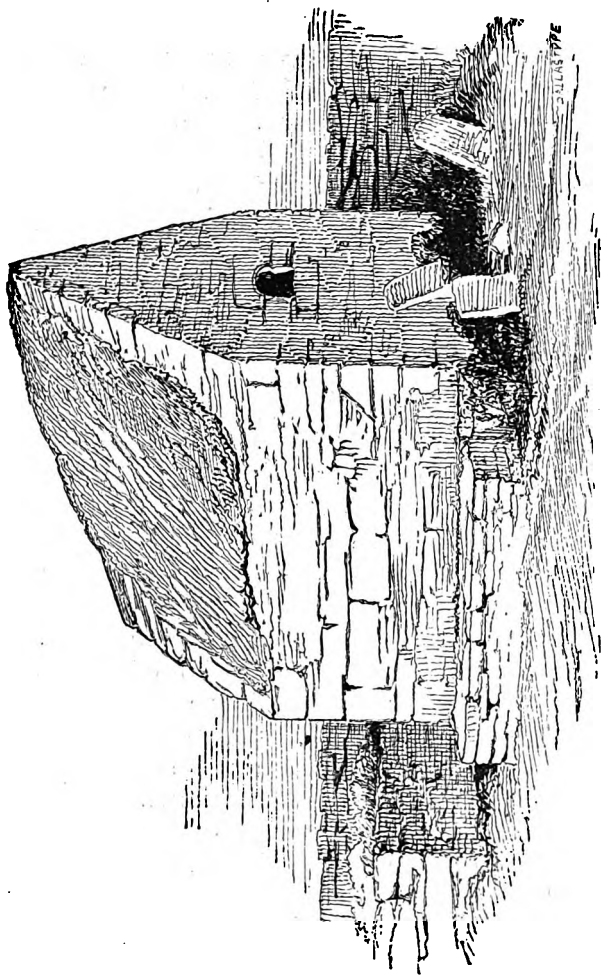


Fig. 17.—South-east View of *Teotihuacan*.

ing. Owing to the fact of the roof being externally overspread with vegetable matter, and lined on the interior with a thick coating of cement, it is impossible to ascertain with any degree of certainty the manner in which the stones of which it is built are laid. The upper part of the western gable, and some feet of the adjoining roof are slightly lower than the level of the more eastern portion of the building, with which they should correspond. It would seem that at some period, not now remembered, the roof had been broken, and was clumsily repaired. A kind of bench or seat, composed of solid masonry about two feet in height, and over a foot in depth, extending the entire length of the south side-wall, upon the exterior, forms a unique feature in this building. A somewhat similar offset occurs in the interior, and is styled by the natives the "Saint's Bed," from a tradition that it served as a sleeping bench to Molaise, when this *teach* was his dwelling-place. Another story is that the saint lies buried within it. The natives declare that here are hidden a number of holy books which had belonged to the monastery in its palmy days.¹ At the eastern end is an altar constructed of rude stones of various sizes, and roughly laid without any kind of cement. Its upper surface is covered with small flags brought from various parts of the interior of the cashel. Most of these are fragments of monumental slabs. While removing some of the accumulation in search of carved or lettered stones, my companion, a man of considerable mark on the island, went somewhat deeper than any explorer had before been known to penetrate, and was rewarded by the discovery of a cist-like hollow within the centre of the altar. This singular cavity was, no doubt, intended as a secret receptacle for some very sacred relic. We found within it a decayed piece of wood, apparently yew, shaped something like the flat pencil, such as carpenters sometimes use, and measuring about two inches in length. This we reverently returned to the cist, over which we replaced the stones, leaving the altar just in its usual condition.

¹ See *ante*, p. 181.

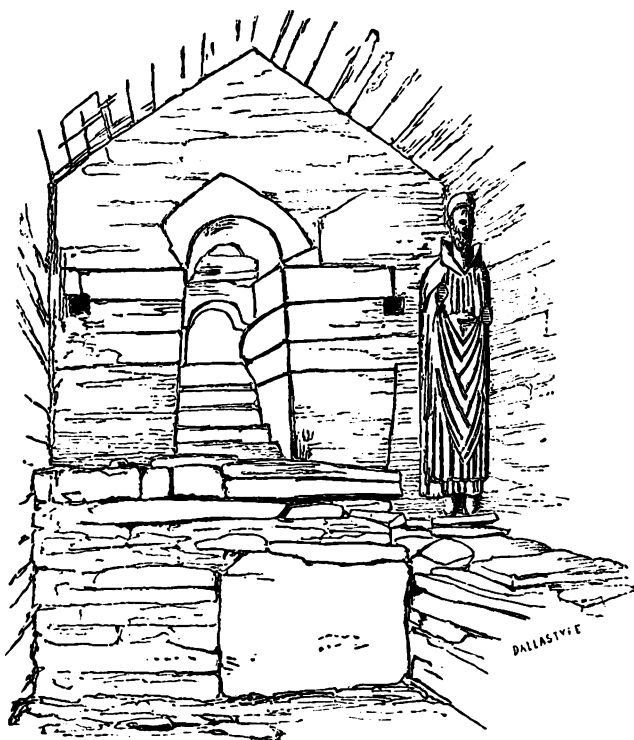


Fig. 18.—Interior of *Teach Melaise*.

The doorway, which measures four feet seven inches in height, and one foot nine inches in breadth, is formed of well-cut stones carefully fitted together. Most of them extend through the entire thickness of the wall. Its sides are quite vertical, a circumstance worthy of remark, as apses of this early flat-headed class are almost invariably narrower at the top than at the base. Upon the exterior face of the lintel, over the centre of the entrance, is inscribed a cross of the Greek pattern, but with bifurcated

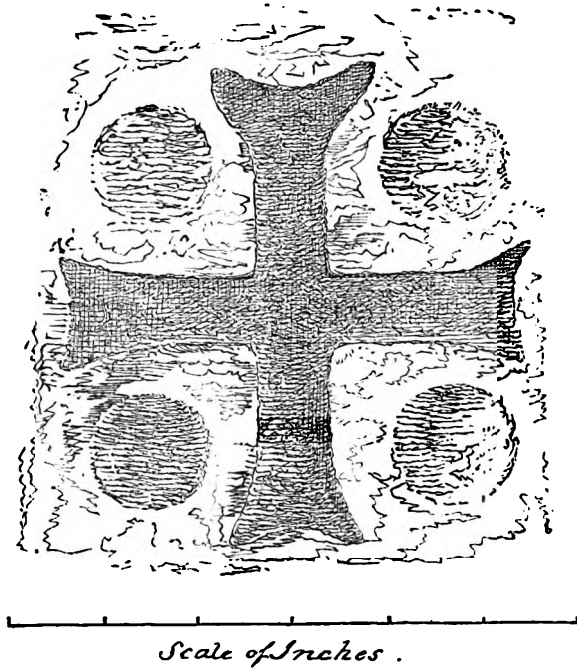


Fig. 19.—Cross on Lintel of Door, *Teach Molaise*.

terminations to its vertical and horizontal members, and a small circular pellet opposite each angle of the figure. This form of cross is one of the very earliest known to students of Irish, and, I believe, of Eastern, Christian symbols. A carving somewhat similar, enclosed within a circle, occurs upon the doorway lintel of the grand old church of St. Fechin at Fore, county Westmeath. A few other like instances might be mentioned.

It is seen, perhaps, in a later form upon the doorway of Antrim Round Tower. All the church doorways upon which it is exhibited are of a primitive type. It is a curious circumstance that this cross appears to have remained unobserved by O'Donovan, Petrie, Lord Dunraven, and other writers who have more or less described the peculiarities of *Teach Molaise*. So far as I am aware, it is here for the first time referred to. The accompanying engraving has been faithfully reduced from a rubbing, and a drawing leisurely made by myself while I still had the subject in view. Its dimensions can be ascertained by reference to the scale which accompanies the illustration.

The only window in the structure, as already stated, is placed in the eastern gable, right over the altar, from the table of which it seems to spring. Like the doorway, it is composed of very large stones, nearly all extending through the thickness of the wall. Its semicircular head is not constructed on the principle of the arch, but has been carved out of one, or rather out of a pair of stones. The jambs incline greatly upwards, and there is a considerable splay. From the base of the interior to the exterior of the light are four step-like ledges surmounted by a bevel, as shown in the sketch. The outer measurements of this window are—height, to curve of arch, one foot four inches; one foot three inches wide at base, and one foot one inch at commencement of arch. Round the exterior of the ope is a kind of recessed fillet, the only example of merely decorative carving (if we except the cross on the lintel) which the building presents.

On Sundays and holidays the natives use this, the reputed dwelling and oratory of their patron saint, as a place of prayer and meditation. Notwithstanding the narrowness of its proportions, the islanders, one and all, are impressed with an idea that the place could never be so filled with worshippers that room might not be found for more.

From the projection, or seat, extending along the southern side of *Teach Molaise*, a view comprising nearly the whole of the places of interest embraced by the cashel can be obtained. Almost directly in front is

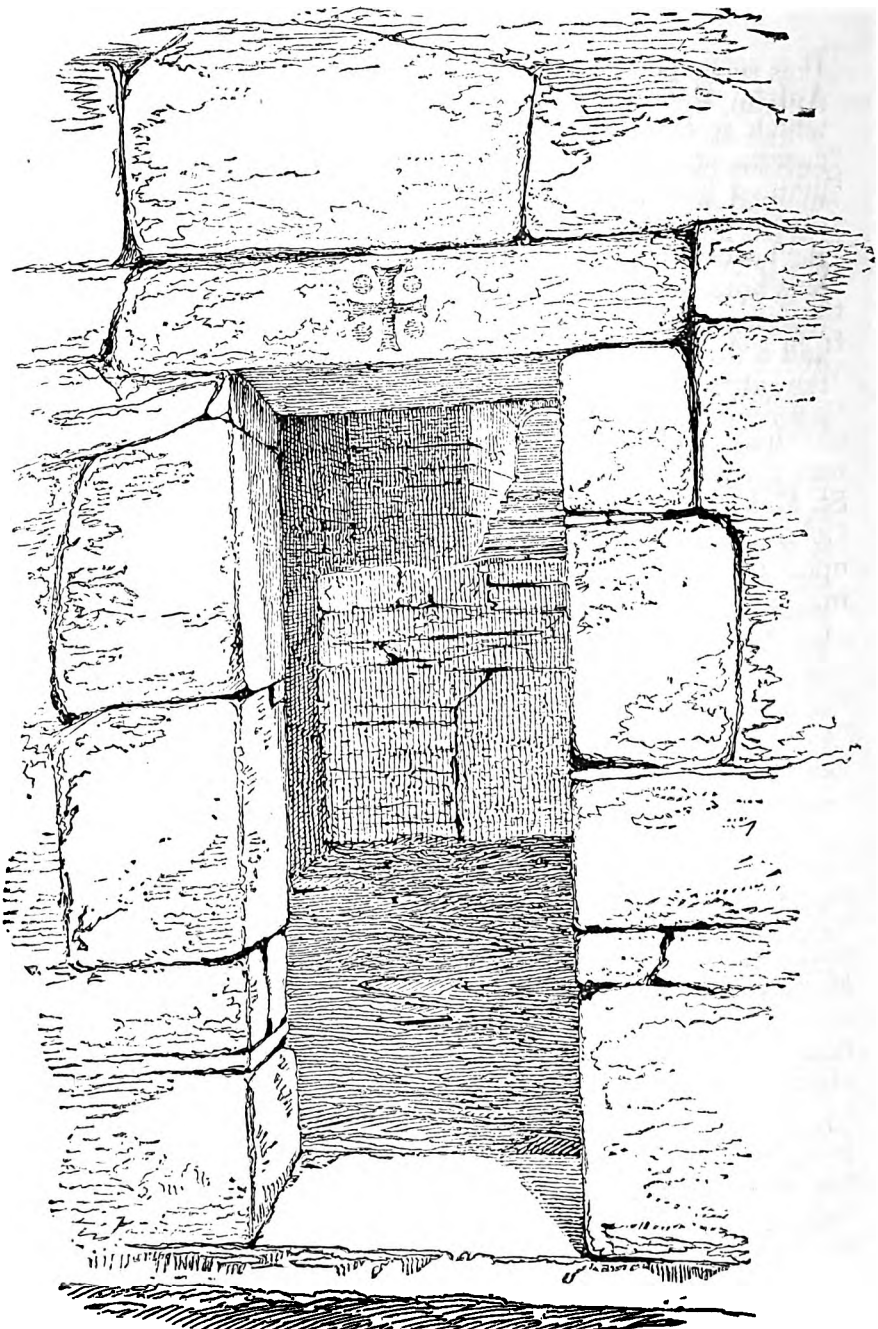


Fig. 20.—Doorway of *Teach Molaisse*.

the *Monastery*, as that structure is sometimes styled. Nearly in the same direction are *Cloca-breaca*, and *Altair beg*, two of the principal stations of the enclosure, as also the remarkable Praying Stones, the Holed Stone, and its companion. Somewhat to the right are *Teach-na-Teinidh*, the School-house, and other cellæ; and, in an opposite direction, the Lent Trahaun, and the Water-gate. The latter was, no doubt, in early days, the portal generally used by all who entered or departed from the sacred bounds. It has lately been stopped up. What strange manner of people must have passed beneath its lintel, from Firbolgian days to our own time; how various their thoughts and aspirations! "Man may come, and man may go," but it remains as ever. We can imagine St. Molaise in company with the fiery, but also saintly, Columba, and a few less distinguished clerics, seated upon the stony bench referred to, counselling, instructing, and directing the "family" under their charge in ghostly matters, or in the execution of mundane works, which the requirements of the monastery from time to time necessitated. Moreover, it was a sheltered spot, no doubt dear to the contemplative mind. The sacred edifices were grouped around, and in front lay rows of cross-marked graves of departed brothers.

The effigy of an ecclesiastic, carved in oak, and about four feet eight inches in height, at present occupies a position in an angle of the cell. It is not known with certainty that this was its original place. The natives assert that it is a statue of their patron saint, Molaise, and believe it to be the work of the *Goban Saor*, a famous artificer who, there is reason to assume, flourished some time in the sixth century, or thereabouts. On the other hand, it has been described (but by persons who were totally ignorant on any subject of art) as the figure-head of a ship; some asserting it to have belonged to one of the vessels of the Armada, several of which were wrecked on the coast of Sligo.¹ Others conjecture that it probably surmounted

¹ In sight of Inismurray. The reef on which they struck is still called "Carrigna-Spania," or *The Spaniard's Rock*. They

were probably seeking for shelter in Milk Haven, but failed to make the entrance.—Ed.



Fig. 21.—Oaken Figure of St. Molaise.

the prow of a merchantman cast away in the neighbourhood, and that it came to shore, where it was picked up by some of the islanders, who, imagining it to be a figure of their saint, miraculously delivered to them by the sea, placed it over, or beside, the altar of their church!

The truth is, the effigy represents a cleric—no doubt St. Molaise—and that it is a mediæval work executed, as may be judged from its style, some time about the commencement of the fifteenth century. It may possibly be somewhat older or somewhat later. The figure has been subjected to much ill usage. It is said on one occasion to have been stolen, and carried to sea, thrown overboard, and used as a target for rifle and pistol practice, and then set adrift.¹ Next morning, however, it was discovered in its accustomed place in the church. The figure had probably been found floating by some native fishermen, or had been washed ashore by the tide. Little can now be said of the face or hands, almost every detail having disappeared; but the folds of the dress, though exhibiting a degree of stiffness characteristic of middle-age design, are not destitute of a certain amount of artistic feeling.

Oaken statues of local saints would appear not to have been uncommon even in remote Western churches. One of St. Brendan remains on Clare Island, a second on Inis Gloria. A wooden statue of St. Ibar is recorded to have existed on the once celebrated island of Beg Erin, off the coast of Wexford.

Teampull-na-Bfear.—In this venerable structure we may recognize a church, as distinguished from an oratory. It measures twenty-five feet six inches in length, by twelve feet in width; and, like every Irish temple of its class and period, is in plan a plain oblong quadrangle, with a square-headed doorway in the west gable, and a window to the east. In no striking respect does its architectural style differ from that of the building last described, except that the roof was probably composed of timber, thatch, or scraws—certainly not of stone. The

¹ This occurrence took place early in the present century.—Ed.

doorway is four feet eleven inches high; one foot nine and a-half inches in breadth at top, and one foot eleven inches at bottom. Its component stones are all large, well wrought, and nicely fitted together. The lintel is particularly long and massive. A window very similar to that just described as belonging to *Teach Molaise* is seen in the eastern gable. It has the same kind of "steps," inclined sides, and a large splay. On the interior it measures, to the spring of the arch, two feet eleven inches; breadth at top, two feet eight inches, and at base, two feet nine and a-half inches. Its semi-circular covering is carved out of two separate stones. The side-walls are prolonged one foot beyond the face of the eastern gable, and form pilasters about two feet five inches wide. Such projections are found in not a few of our earlier churches, both on their eastern and western terminations. It seems a strange arrangement that they should appear here on the eastern end only.

There is on Inismurray a legend, that in the erection of this church SS. Molaise and the celebrated Columba were partners, but that, owing to a difference in their respective dispositions, the one being mild and retiring, the other hot and enterprising, they could not at all times thoroughly agree; and so Columba made up his mind to leave the island. It is a remarkable fact that in the extensive cemetery which surrounds this so-called "Church of the Men," no woman is permitted to be interred. The burial-ground for females is at *Teampull-na-mban*, or the "Women's Church," situated some distance outside the cashel. It is universally believed by the islanders that if a woman be buried in the men's ground the corpse will be removed, during the night, by unseen hands to the woman's cemetery, and *vice versa*.

Could Columba have originated the rule that men only should be buried in the cashel? He seems to be credited with a horror of women. Alluding to the Cemetery of the Nuns at Iona, Pennant writes:—"This nunnery could never have been founded (as some assert) in the days of *St. Columba*, who was no admirer of the fair

sex : in fact, he held them in such abhorrence that he detested all cattle on their account, and would not permit a cow to come within sight of his sacred walls, because,

S'far am bi bo, bi'dh bean, s'far, am bi bean bi'dh mallacha.—

“Where there is a cow there must be a woman ; and where there is a woman there must be a mischief.”

But the separation of the sexes in death was usual in other Celtic districts. For instance (I once more quote Pennant):—“Descend to the ruins of old Kin-Garth Church” (Isle of Bute); “two cemeteries belong to it, a higher and a lower : the last was allotted for the interment of females alone ; because, in old times, certain women being employed to carry a quantity of holy earth brought from Rome, lost some by the way, and so incurred this penalty for their negligence—that of being buried separate from the other sex.”

Teampull-na-Teinidh.—Of the various edifices remaining within the cashel, that mysterious structure called *Teampull-na-Teinidh*, or the “Church of the Fire,” is, in its present state, the most modern. It should be observed that this building is sometimes styled *Teach-na-Teinidh* by the islanders. It is oblong in form, measuring, internally, seventeen feet four inches by eleven feet four inches. The walls are two feet thick, and in their construction stones of small size and much lime-mortar appear to have been used. There are two flat-topped entrances, one on either side, placed about midway between the gables. The northern one might possibly have served the purposes of a window. Altogether, the building cannot be considered older than the fourteenth century—it may be even considerably later ; but that it stands on the site of an earlier structure is extremely probable. On the soffit of the lintel-stone of its south-eastern doorway (for the *Teampull*, or *Teach*, does not lie, as is usual in the majority of our churches, more or less directly east and west) may be seen carved the greater portion of a very ancient cross. This covering very likely belonged

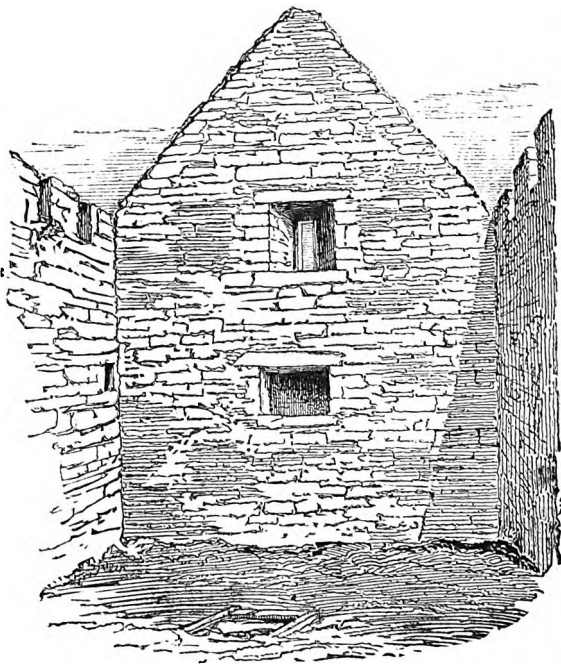


Fig. 22.—Interior of *Teampull-na-Teinidh* (sometimes called *Teach-na-Teinidh*), showing, in Foreground, position of Ancient Hearth.

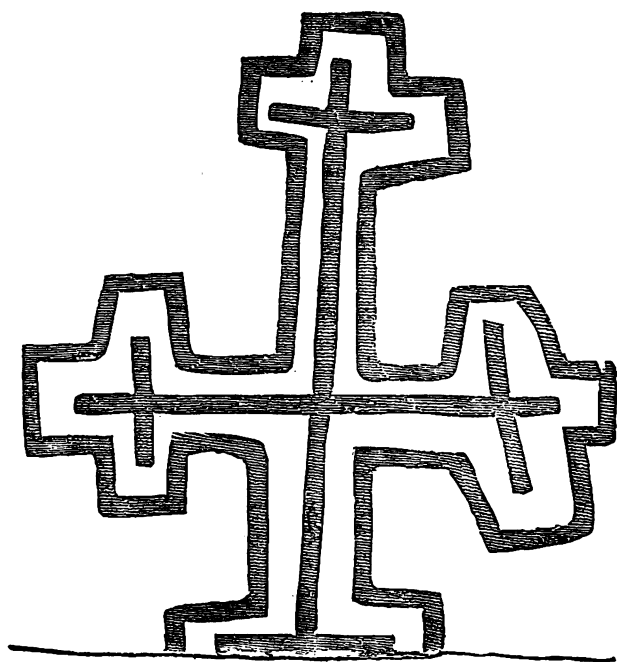


Fig. 23.—Cross inscribed on Lintel of Doorway of *Teampull*, or *Teach-na-Téinidh*.
Length, $13\frac{1}{2}$ inches; breadth, 12 inches.

to the doorway of an older edifice. The sacred emblem appears to have been sometimes engraved on the soffits of early square-headed doorways, as at Killiney, county Dublin, and in Our Lady's Church, Glendalough, county Wicklow. Up to the time when the Board of Works officials commenced operations upon the cashel buildings, *Teach-na-Teinidh* remained in a tolerable state of preservation. The greater portion, indeed, of the south-western gable had fallen, or had been pulled down, so that only a few feet of the wall remained. This has been almost entirely rebuilt, and a plain, featureless uninteresting work is the result. Why has this been done? Must it be taken for granted that there had been no window or other aperture at this end of the structure? Surely, the little quadrangular ope which remains in the opposite gable was quite insufficient to afford even a "dim religious light" to the interior. There were no windows in the side walls, though there are, apparently, two doorways which might not at all times have been kept closed.

It would appear that archæology has suffered an irreparable loss by the disappearance from *Teach-na-Teinidh* of a most remarkable flagstone, called *Leac-na-Teinidh*, "The Stone of the Fire," by which a supposed miraculous hearth, the foundations of which still remain, was until lately covered. The slab is said by several of the natives of the island to have been broken and utilized as building material by the reconstructors of the gable just referred to. It was, I believe, the only relic remaining in Ireland which appeared to be connected in some way, perhaps long forgotten, with the mysterious fire-worship practised by our Aryan forefathers. With the Holed Stones, the Sacred Wells, the Turning, or Swearing Stones, presently to be noticed, it formed an important feature in a group of monuments not elsewhere found associated within extremely limited bounds—a group, indeed, the due consideration of which directs our attention to the far East, where, while the world was some thousands of years younger, not a few of the quaintest myths and observances which are generally considered characteristic of the Celtic mind had their origin. What remains of the Hearth, or

Fireplace, is of a quadrangular form, measuring three feet three inches on each side. It consists (see plan, fig. 24) of seven stones, four of which are placed on edge, and set deeply in the ground, in the manner of a pagan cist. The sides face, as nearly as possible, the cardinal points, and are therefore in position not coincident with the surrounding walls of the *Teach*. The spot has its legend, or legends, two of which are of a very remarkable character. The natives all aver that here, of old, burnt a perpetual fire, from whence all the hearths on the island, which from any cause had become extinguished, were rekindled. Some say that it was only necessary to place a sod of turf upon the now missing *Leac*, when miraculous combustion immediately ensued. Others declare that the sought-for

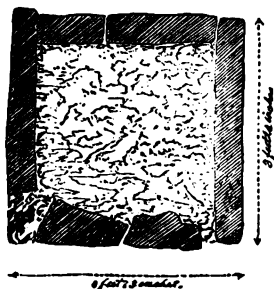


Fig. 24.—*Leac-na-Teinidh*, or “The Stone of the Fire.”

fire was given out in the shape of a small burning “coal”; but all agree that from *Leac-na-Teinidh*, and from it alone, all the island fires were kindled, or relit. A time, however, arrived, how long ago it is impossible to determine, when the famous hearth was to be ignominiously quenched for ever. The story of its extinction, universally told, and believed in by the islanders, is as follows:—“In the old time a stranger, said to have been a Scot, who had casually landed upon Inismurray, on hearing of the wonderful hearth, at once proceeded to the *Teach*, where he found the fire, as usual, smouldering.” It is not necessary here to detail exactly the further action of the visitor. Suffice it to say that, probably out of idle bravado, he shamefully desecrated the *Leac*, “and lo! a miracle was

the immediate result. The fire which up to that fatal moment had been scarcely visible at once flared up, and swiftly assumed the strength and appearance of a burning fiery furnace, its flames lapping and enveloping the wretched victim, so that he could neither struggle against them nor fly, and stood melting, as it were, into nothingness, so that after a moment little remained but fragmentary bones, cracked and distorted," like those which are sometimes found in pagan cairns or barrows where cremation had been practised.

It is a curious fact in connexion with this weird legend, that within a niche, measuring one foot ten inches by one foot five inches, and about one foot in depth, situate in what may be called the eastern gable, a number of bones, evidently human, and having apparently been under the action of intense fire, are to this day pointed to as having belonged to the ill-fated *Albanach*, or Scot, and in confirmation of the narrative relating to what is supposed by the people of Inismurray to have been a miraculous intervention of the local saint. The tradition points to no date, and the immolation referred to may have occurred many centuries ago. There existed of old in Ireland, during the Danish period of rapine, a class of people who were called *Gall Gaedhil*. They had renounced their baptism, and had assumed the customs of the Northmen, and had been fostered by them; but some of them did penance, and came to make satisfaction. (See "Fragments of Annals:" the *Journal, R. H. A. A. I.*, vol. iv., p. 367.) Such renegade natives of Erin would, down at least to the beginning of the twelfth century, be described as Scots by any of their countrymen who might have had the misfortune to come in contact with them.

CHURCH OUTSIDE THE CASHEL.

Teampull-na-mban, the "Woman's Church," sometimes called by the islanders *Teampull Muire*, or the "Church of Mary," stands at a little distance to the north-west of the cashel. It measures twenty-eight



Fig. 25.—*Teampull-na-mban*, or “Church of the Women,” sometimes called *Teampull Mairé*, or “Church of Mary.”

feet in length by thirteen in breadth. The walls are of unusual height in an Irish *cill* of its size. A portion of the remaining masonry must be referred to a very early age; but nearly the whole of the upper walls appear to have been rebuilt. This change, probably, took place in the latter part of the fourteenth, or early in the fifteenth, century, to about which period the characteristics of the long, flat-topped eastern light would seem to point. The original doorway, which was, as is usual in early Irish churches, placed in the centre of the west end, and which is now blocked with masonry, measures four feet in height, three feet six inches broad at the top, and at base four feet. It is composed of rather small stones, the lintel only being of any considerable size. It is probable that at the time this early doorway was stopped up, an entrance, now in a ruined state, situate in the south side-wall, was broken through and used in its stead. This kind of alteration was continually made, during the Middle Ages, in old Irish churches. The side-walls have each a narrow, flat-headed window, the jambs of which are vertical. The southern wall would long ago have fallen but for a buttress which was built for its support. There is nothing worthy of special description in this much-remodelled church, which is only valuable as illustrating, in some degree, the progressive changes which during mediæval days took place in the style and spirit of Irish architectural construction. In the immediate vicinity of *Teampull Muire* are found a number of most interesting *leachta* and other monuments. The view presented is taken from the south-west angle of the church. In the distance will be noticed a grand range of mountains belonging to the mainland of Sligo. Most conspicuous amongst them is Benbulbin, so called from *Conal Gulban*, son of Niall of the Nine Hostages, who was fostered in its neighbourhood.

THE ALTARS WITHIN THE CASHEL.—“CURSING STONES,”
ETC.

Standing within the cashel are three quadrangular structures composed of rough uncemented masonry, and apparently, except that they are of smaller size, and more carefully built, differing in little from the monumental piles, or *leachta*, which are found at certain “stations,” distributed along the seaboard of the island. They are styled altars, and are visited by stranger devotees on occasions of pilgrimage to Inismurray, and by the natives, from time to time. The largest and most important of the three is called *Cloca-breaca* (“the speckled stones”), from the number of curiously-wrought, time,

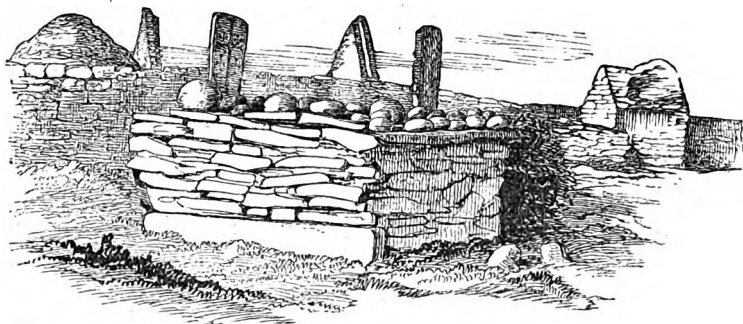


Fig. 26.—*Cloca-breaca* Altar, 7 feet square, by about 3 feet in height.

and weather-tinted lithic relics of a long, long past, and of most mysterious character with which its surface is overspread. So numerous, indeed, are these remains, that it is generally believed upon the island that they cannot be counted, each and every person who has essayed the task rendering, as far as can be remembered, a different account. Petrie was, I believe, the first to notice remains of this class; and his opinions concerning them have been summed up by Dr. Stokes (see *Life of Petrie*, p. 295), as follows:—“Stones of this class are believed, to the present day, to be possessed of miraculous properties for healing sicknesses, and are used for swearing on, and also as maledictory stones. Two of them, both of

which bear inscriptions as well as crosses, are to be seen in the Paris Museum. They are common in the western Isles of Scotland." When describing the Cathedral of Iona, Pennant writes, p. 287 :—"A little north-west of the door is the pedestal of a cross. On it are certain stones that seem to have been the supports of a tomb. Numbers who visit this island (I suppose the *Elect*, impatient for the consummation of all things) think it incumbent on them to turn each of these thrice round, according to the course of the sun. They are called Clacha-bràth; for it is thought the bràth, or end of the world, will not arrive till the stone on which they stand is worn through. 'Originally,' writes Sacheverel, 'there were three noble globes of white marble placed on three stone basins, and these were turned round; but the Synod ordered them, and sixty crosses, to be thrown into the sea. The present stones are probably substituted in place of these globes.'" Petrie conjectures that they were originally "portable altars, or *super altaria*, commonly used throughout Christendom in the Middle Ages—consecrated stones, to be laid upon unconsecrated altars when celebrating mass on a journey, or when access to a consecrated altar was impossible. There is abundant evidence that such were commonly used in Ireland in the time when teachers of Christianity were travelling [missionaries]." Another object of these stones, Petrie suggests, was "that they might serve as memorials left by those early teachers to aid in preserving the memory of their labours, and keeping alive devout feelings among the people." This seems borne out by a passage in the Book of Lecan, which states that Aire, son of Forba, who died A.D 737, had a son Erna, or Hierne, 'who left no heirs but mass stones.'" After giving many legends which seem to support this theory, Petrie also conjectures, but with less confidence, that these stones may have been borne by pilgrims from the Holy Land, or else brought into the country by foreign monks, who came in such crowds to Ireland in the fifth century. He adds that he would not have hinted at this theory but for an interesting legend, related to him by O'Curry, of a black stone which fell from heaven, on the altar before St. Declan, when he

was returning from Rome. "And he had great courage against the Gentiles through the power of this stone, and he had it carried home."

Whether Petrie was right in any of his theories regarding the character of these stones is a question which, no doubt, invites a considerable amount of discussion. We know that a remarkable system of anathematizing their real or supposed enemies, at least occasionally, prevailed amongst the people of Ireland at a period antecedent to their conversion to Christianity. Part of the proceedings consisted in the turning of certain stones. Cursing in this manner bears with it a strong aroma of paganism. Many of my readers will, no doubt, recollect some apposite lines in one of Sir Samuel Ferguson's truly national poems. Not having the book, I quote from memory; but I recollect that the incident related to a story of ante-Christian days, and was recorded in one of our earliest manuscripts:—

"They loosed their curse against the king,
They cursed him in his flesh and bones;
And ever in the mystic ring
They turned the maledictive stones."

Now, seeing the antiquity of a practice of cursing, in which it would appear that the turning of stones was a necessary formula, it is interesting to find that on Inismurray a similar procedure, though now of rather rare occurrence, is still observed, or has been so, within the memory of persons still young.

During ordinary pilgrimages on the "Way to the Cross," the usual route is round the altar from left to right, in *the course of the sun*. When vengeance is desired, an opposite course is adopted; the stones are thrice turned, the curse being "loosed" at each revolution, and the ceremony ends. Woe to him, however, who anathematizes his neighbour wrongly! as the curse can have no effect on the innocent, and is sure to recoil, exactly as uttered, on the head of the issuer.

This ceremonial, turning from left to right, was called *Desiul* by the Irish, and also by the Highlanders of Scotland. It is not necessary here to do more

than refer to the erudite communication laid before the Royal Irish Academy (see *Proceedings*, second ser., vol. i., Pol. Lit. and Antiq.), by Sir Samuel Ferguson, on the subject of this striking and old-world prevailing observance. Sir Walter Scott has referred to the feeling prevalent amongst the mountaineers of his country, which prompts them to pass round an individual whom they wish to honour in the course of the sun. On the other hand, to go to the left is tantamount to a malediction, and is called by the singular name of "*withershins*." The following verse from an old Scotch ballad was written out, from memory, by Lady Rachel Butler, and kindly laid before the Rev. James Graves, who was good enough to draw my attention to it. It seems that the withershins, or *widdershins*, as the word appears in the manuscript, was considered as unfortunate on sea as it was on land :—

" My love he built anither ship
 An' set her on the main,
 He had but twenty mariners
 To bring her back again;
 The stormy wind did loudly blaw,
 The raging waves did flout,
 An' my love, an' his bonnie ship
 Turned widdershins about."

From left to right has ever been, as far as memory goes, the processional order of our funeral rounds and stations. It was thus the piper marched at a feast, and it was from left to right the flowing measures of wine or of other liquors were filled in days of old Irish hospitality. It was the lucky turn, while that to the left was the reverse. Even children, for good fortune's sake, in some parts of Ireland were occasionally christened by the singular name of "*North-east*"! The reverence for the "*Desiul*" is evidently of extreme antiquity, and of Oriental origin.

Only five of the many altar-stones (sometimes styled "*Cursing*" or "*Swearing Stones*") remaining on *Clóca-breaca* are decorated. In all cases the figure presented is that of a Greek cross, enclosed by a circle. Two of the examples which I shall first describe are highly ornate, so much so, indeed, that their design might form a valuable



Fig. 27.—Altar-stone on *Clocha-breaca*. No. 1. Diameter $16\frac{1}{2}$ inches.

study to an illuminating artist intent on re-producing early Irish work of sacred, or simply decorative character. It is perfectly evident that the stone here figured could never have been used as a portable altar. In form it is like a slightly depressed globe, measuring fifteen and a-half inches in diameter, and weighing, as well as might be judged, about twenty-eight pounds. The mode of executing the design, which appears on the two large stones, was probably as follows:—The figures of the crosses and their accessories were marked out by an incised line, and all intermediate spaces slightly lowered. Thus, the limbs of the cross proper are represented by panels faintly sunk, while at the intersection and in the arms was left, in low relief, bands or fillets. In the larger example the central circular fillet, if it ever existed, appears to have been worn away; but from the intersection extends through each limb a flat band, which divides about midway between the centre and the extremity of the arm, forming two fillets, which separate gradually, and terminate in a knot, or triquetra pattern, such as in early Irish art is usually considered emblematic of the Holy Trinity. Each quadrant in the design of the larger stone exhibits a beautiful triple group of spirals. These may likewise be considered as emblems of the Three in One. Except in certain lights, the work on these stones is difficult to trace; but, strangely enough, by the aid of tough thin paper, and a handful of grass, not too dry nor yet too juicy, any one accustomed to make rubbings will be able to bring up the entire pattern.

The stone which I shall now notice, from the style of its decoration, and unusual size, might be regarded in some measure as a fellow to that which has just been described. It is, however, rather smaller. Like the other, it is almost globular in form, the engraved portion, and the base, if I may so style the opposite side, being somewhat, but very slightly, flattened. Its weight is very considerable, and from convexity of form the stone was wholly unsuited for the purposes of an altar. But Petrie was possibly correct in supposing that stones of this kind may have been left in commemoration of a visit paid to the shrine (in connexion

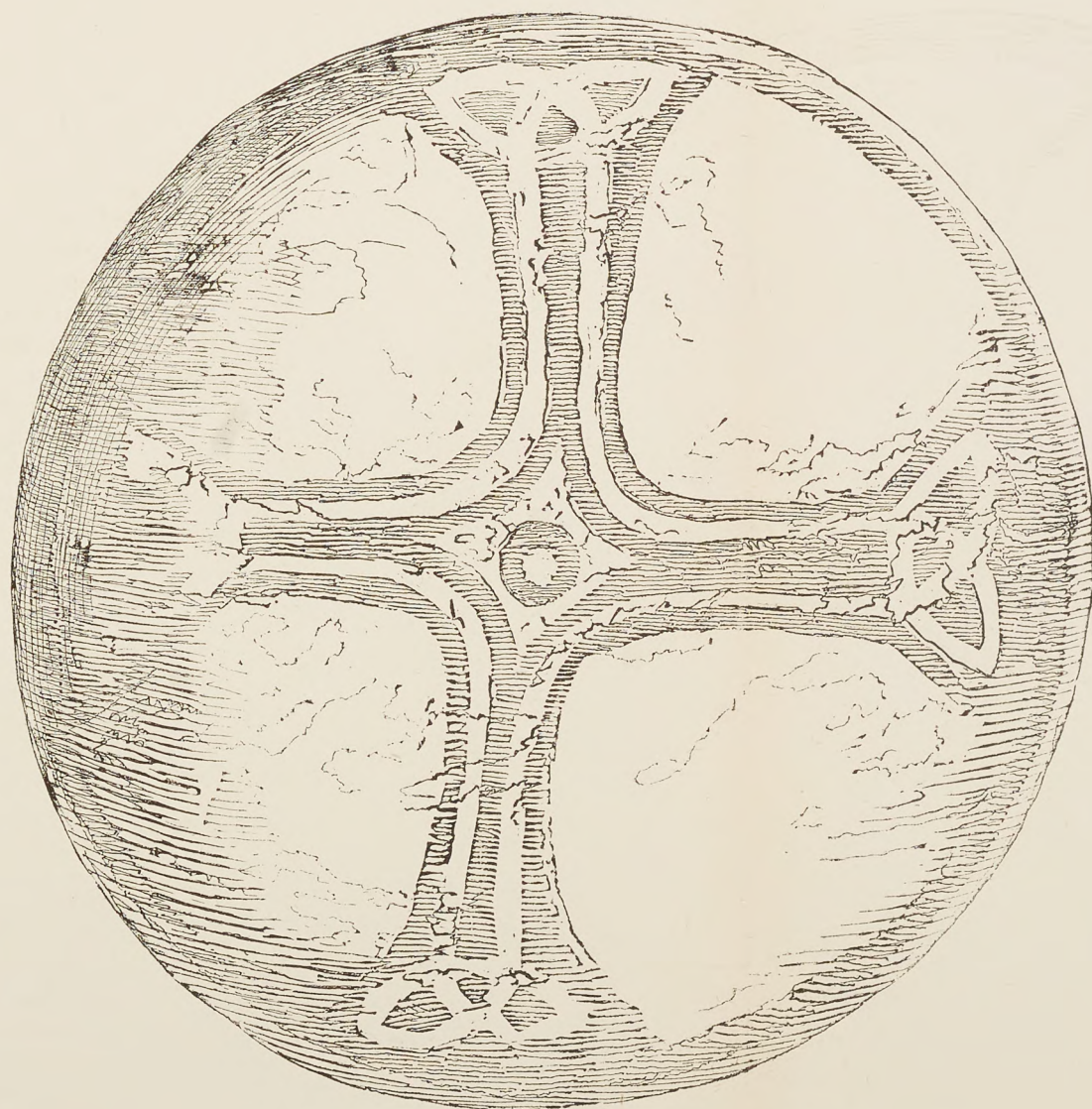


Fig. 28.—Altar-stone on *Cloca-breaca*. No. 2. Diameter, $11\frac{1}{2}$ inches.

with which they are found) by some distinguished visitor. In such a case examples like the two under observation must have been selected, and engraved on or near the spot where they are now found. It will be observed that in this instance the members of the cross extend from a small circle at the intersection, and that the quadrants are unoccupied by any figure. The triquetra here produced is a feature in the production of which the old artists in stone of Inismurray seem to have delighted; but with their treatment it is never monotonous, and seems always in its proper place.

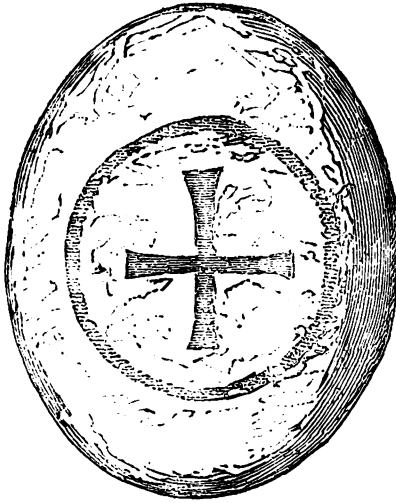


Fig. 29.—Altar Stone on *Cloca-breaca*. No. 3. Greater Diameter, $10\frac{1}{2}$ inches.

A third example of the *Cloca-breaca* punched, or engraved stones, is here represented. It is considerably smaller than its more highly-wrought companions, and like them, from weight and form, could not possibly have been used as a portable altar. It is fashioned somewhat in the shape of an egg, and measures ten and a-half inches in its greater diameter. Upon what may be considered its upper surface a plain Greek cross, surrounded with a circle, has been engraved or punched. The members of the figure, from their point of intersection, gradually expand in a slight curve, and terminate in horizontal or

straight-lined edges, between which and the circle are unoccupied spaces. The design on the stone, taken as a whole, has a very primitive look. The absence of pellets or rings in the quadrants, and of the triquetra figure in the body of the cross, would lead one to suppose that in this example, and in another presently to be noticed, we may recognize the oldest figured representation of so-called "altar-stones" to be found on Inismurray, or indeed elsewhere in Ireland.

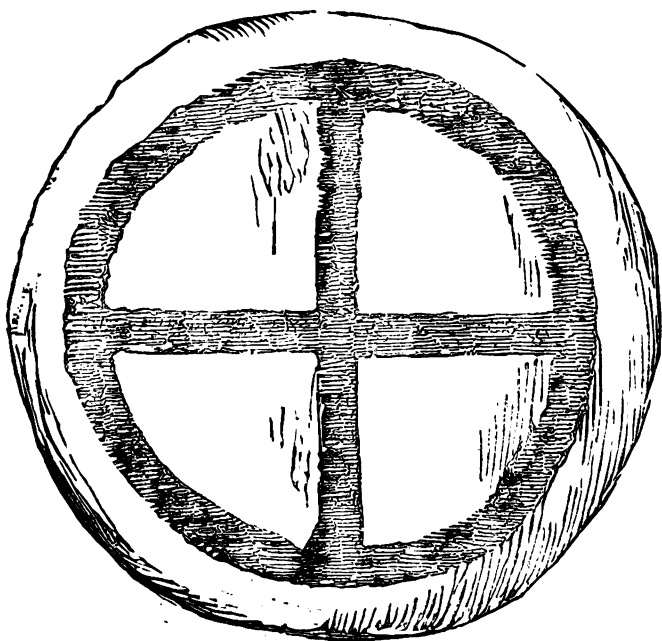


Fig. 30.—Altar Stone on *Cloca-breasa*. No. 4. Diameter of Circle, $5\frac{1}{2}$ inches.

The stone to which the annexed engraving refers is rather ruder in character than the three which have just been described. The carving upon it is of the simplest kind—a circle divided into quadrants by a perpendicular and a horizontal line. The design is exactly like that of the "St. Patrick's Cross" usually worn by girls and children in Ireland on the festival day of our National Saint. It is undoubtedly the

oldest form of cross known to this country, and, strange to say, by what appears accidental coincidence, a figure, in some respects not unlike it, is occasionally found on the bases of burial urns discovered in pre-historic cists in Ireland, or, as at Dowth, upon stones of sepulchral tumuli. This form of cross, as a Christian symbol, was in all likelihood brought into Ireland from the East by foreign ecclesiastics, who as missionaries flocked to our shores during the sixth century. Its in-

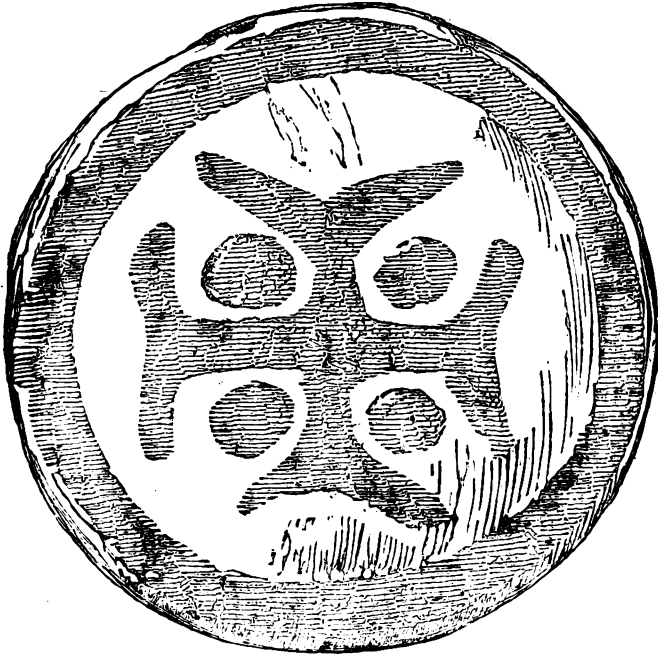


Fig. 31.—Altar Stone on *Cloca-breaca*. No. 5. Diameter of Circle, about 5 inches.

troductioin to Erin may, indeed, have taken place at a period somewhat earlier, as there is every reason to believe that the Faith had penetrated to certain districts of this country at a time considerably anterior to the first advent of St. Patrick.

It will be noticed, on reference to the accompanying etchings of the fifth, and last, of the *Cloca-breaca* "altar-stones" remaining to be described, that it differs consi-

derably in character from the others. It is, as is usual in objects of its class, of a rather flattened globular form. The cross, with which it is engraved, or rather punched, partakes mainly of the Greek form; but there are peculiarities observable in the design, some of which are worthy of note. The three upper members terminate in widely splaying bifurcations, such as, in Irish crosses, are only found in examples of extremely early date, while the shaft rises from a line, now somewhat weather-worn and abraded, but which appears to have been originally straight and uniformly horizontal. There are four pellets, one in each quadrant, and the figure is encompassed by a depressed circular band, like the rest, punched or picked in the stone, not carved. This kind of manipulation is characteristic of our oldest lapidary records, even of the ogams (to say nothing of pre-historic rock-markings), and bespeaks, in any work in which it is found, a very considerable degree of antiquity.

Miscellaneous Remains on Cloca-breaca.—It is curious that the “altar-stones” of Inismurray just noticed have not before this been described or illustrated in any publication wholly or partly devoted to the elucidation of Irish antiquarian subjects. But they by no means comprise the only objects of archæological interest remaining upon the *Cloca-breaca* altar. Along with them will be found certain stones of most singular and mysterious character, unlike, indeed, any remains hitherto noticed as appertaining to rites or usages of the ancient Irish Church. Of the largest, and every way the most remarkable of these relics, the Dallastype here presented will afford a very correct idea. It consists of a block of sandstone—the prevailing stone of the island—measuring about two feet in extreme length; the upper portion is somewhat cube-shaped; the lower consists of a sort of stem, or shaft, gradually narrowing as it descends, and evidently intended for insertion in a base of some kind. The latter, if it consisted of a single stone, unfortunately cannot now be found; but it is not unlikely that the shaft may originally have been socketed in the masonry of the altar. A small hollow, circular in plan, descends

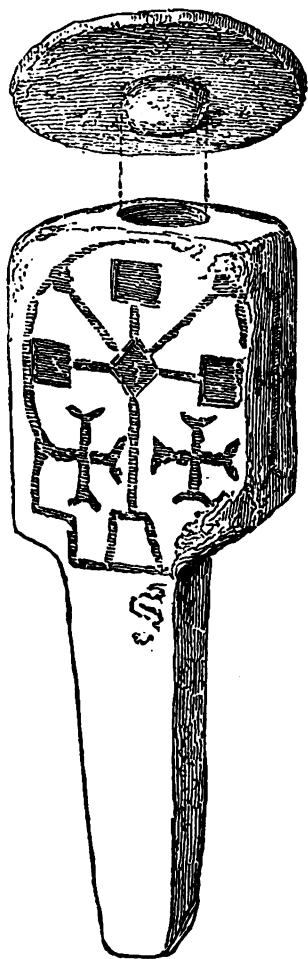


Fig. 32.—Hollowed Stone, with Cover, on *Cloca-breaea* ; use unknown.

vertically into the body of the stone, to a distance which, owing to the presence of decayed matter, probably vegetable, within it, I could not ascertain with accuracy. A cover, formed of a flag, and having a stopper like what we see in modern glass ware, of a size exactly fitting the neck of the boring, usually surmounts the stone, but is sometimes laid beside it (see fig. 32). The front presents a Latin cross, in the centre of which is a quadrangular depression, placed diagonally. The arms and head of the cross terminate in similar depressions, with vertical or horizontal sides. The shaft is represented as rising from an elevated base. Within each of the lower quadrants is a cross of the Greek kind, with well-marked bifurcations at the termination of their members. A kind of irregular border, semicircular at the top, enclosed the whole of the design. The sides and back of the stone are marked with crosses of the same character. Tradition, on the island, as far as I am aware, has nothing to say concerning the purpose to which this, unique object was anciently applied. Could it have been a primitive chrismatory?

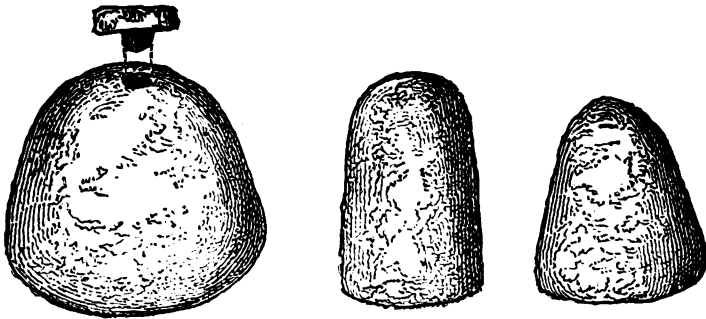


Fig. 33.—Objects formed of Stone, on *Cloca-breaca*. Use unknown.

A second stone, drilled apparently for the reception of a small quantity of some precious fluid, and furnished with a stopper of stone, is found on *Cloca-breaca*. Its shape may be compared to that of an acorn flattened at the base. There is no name amongst the islanders for it, and tradition is silent as to its former use. It measures three feet ten inches in circumference—see left-

hand figure in sketch (page 244), which also represents two other stones, of undefined character, remaining upon the altar. The larger is eight, the other six inches in height. But that their bases exhibit no sign of abrasion, one might regard them as pestles, or pounders; and yet it may be asked why should such implements appear amongst the sacred altar-stones.

Altair-beg.—Almost immediately facing the modern doorway, and a large portion of the cashel wall recently erected by the Board of works, occurs a second altar, which is known to the islanders by the above name. It consists of a quadrangular mass of solid uncemented masonry, measuring five feet six inches by as nearly as possible five feet. It is three feet in height, and dis-



Fig. 34.—The Station called *Altair-beg*.

plays upon its upper surface a considerable number of stones, similar in character to those already described as existing on *Cloca-breaca*. Here, however, they are of small size, and amongst them not a single specimen artificially smoothed or bearing the figure of a cross is to be found. They would, as a rule, appear to be water-worn pebbles picked up from the seashore. From the centre of the mass rises a stone of the monumental class, bearing a remarkably well-designed incised cross, or rather two crosses of early type, one over the other. The upper

figure, which may be considered complete in itself, is of the Greek pattern, and is surrounded by a double circle. The vertical and horizontal lines of this design terminate in small triangular expansions which merge into the inner circle, as shown in the accompanying illustration.

The lower cross descends from the base of the outer circle nearly to the table of the altar. It is in the Latin style, the three upper members being of nearly equal length, and the lower portion, or shaft, considerably longer. The lines forming the cross bifurcate at their extremities. The face of the stone, only, bears any trace of carving. In fig. 34, *Cloca-breaca* appears in the middle distance, to the left, and portion of *Teach Molaise* to the right. Further off are seen part of the main dividing wall of the cashel, the ancient and modern gables of *Teampull-na-Teinidh*, and the dome of the School-house.

Directly between the cashel wall and the eastern end of *Teampull-na-Bfear*, a third altar may be visited. It is in plan an oblong, eight feet by six, and stands about four feet in height. At its southern side appears portion of a plinth, or step, which may extend round the structure, the rest being probably hidden by the accumulation of the soil occasioned by interments. It is composed of tolerably good masonry, without mortar. On its face are displayed a number of small altar-stones, none of which are carved or smoothed in any way by art. They may be shore-pebbles, or small boulders found upon the surface of the island. Set in the centre of the quadrangle is a very curious stone, which it is, perhaps, somewhat fanciful to consider a cross. It is small and uncarved, with a top very like an extremely deep crutch-head, and may possibly be a rude attempt at the formation of a cross "potent," or of the crutched class. A monument of this, in Ireland, rare variety, may be seen, or was to be seen, near the old church of Kilnaboy, county Clare. I have read somewhere that it has disappeared, but I fortunately retain a drawing of it made by myself many years ago. The shaft, which was inserted in the cleft of a large stone, or rock, stood about three feet in height, and was surmounted by a beam, the arms

of which slightly curved upwards. At the extremity of each arm, on the upper surface of the stone, was carved, in considerable relief, a bearded human face; and midway between the faces, right over the shaft, was a well-executed representation of a pair of clasped hands. Altogether, the style of the sculpturing did not appear to be older than late mediæval times. The crutched cross was supposed to symbolize a staff upon which one could lean while walking or resting. In the *Journal, R. H. A. A. I.*, some time since, appeared an account (accompanied by a beautiful woodcut) of a crutched *bachal*, or pastoral staff, formed of bronze, which had no doubt belonged to an eminent saint, or bishop of the Irish Church, who must have flourished some time previous to the Anglo-Norman invasion of this country.

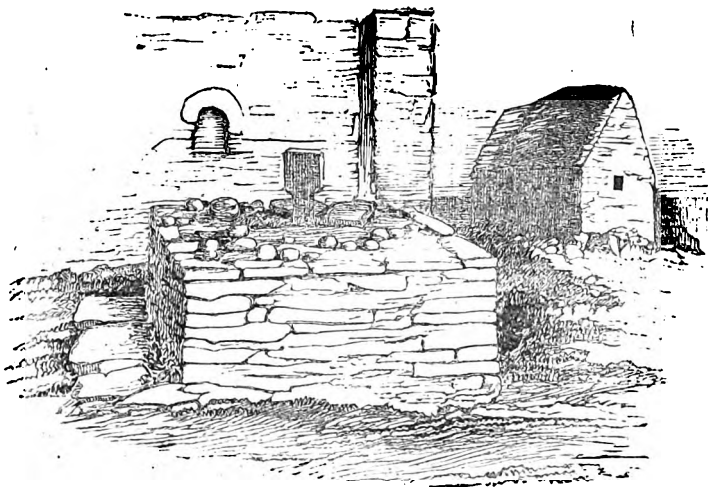


Fig. 35.—The Eastern Altair.

The sketch here given represents the Eastern Altar, and its remarkable "cross," as seen by a person looking westward. Behind it appears part of the eastern gable of *Teampull-na-Bfear*, the "Church of the Men," with its small round-headed window, and north-eastern angle pilaster. To the right is a view of *Teach Molarise*, from the south-east; and, further in the distance, may

be noticed a few feet of the cashel wall, as seen from the interior.

A fourth altar stands right up against the cashel wall, on the exterior, upon the south side of the curve. In all points of construction it is very similar to that last noticed. It is, however, somewhat smaller, and no stones appear upon its table, which is overgrown with herbage. It supports one of the most elegant of the early cross-inscribed stones to be met with in Ireland, and of which a drawing and description will be found further on. It had, until recently, no connexion with the site it now occupies, having been brought from the cemetery adjoining the "Church of the Men," within the cashel, and placed, where it now incongruously stands—as the natives assert—by the Board of Works' "conservers." It did not seem to me necessary to draw the altar, as it exhibits no feature of peculiar interest.

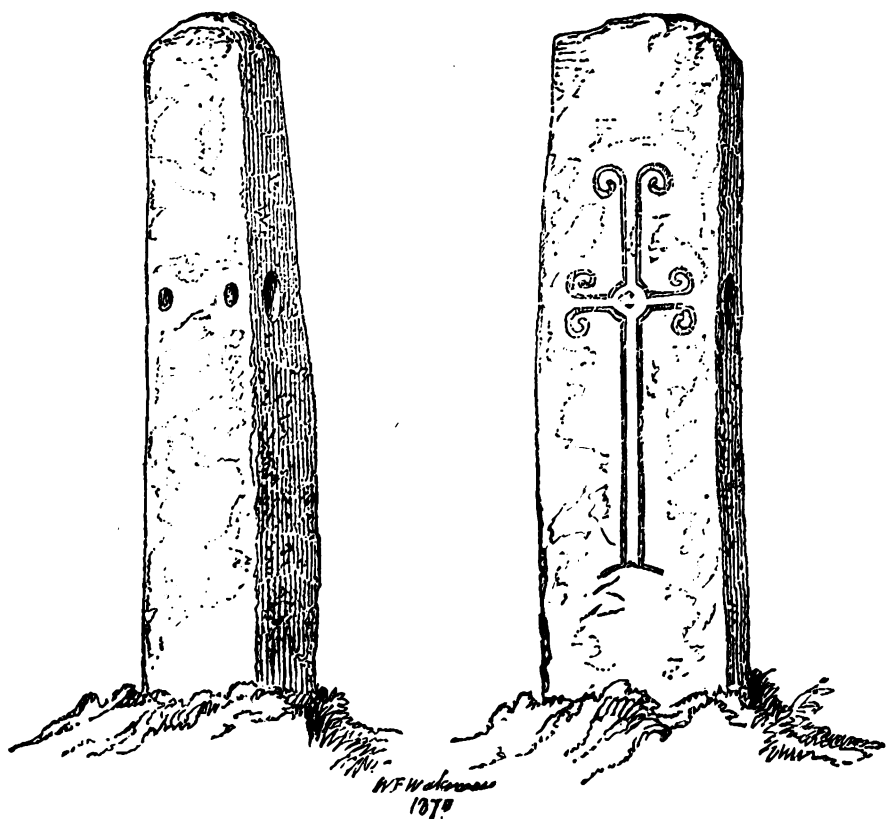
The Holed Stones.—During days long antecedent to any period of authentic Irish history, probably coeval with the earliest state of society in those islands, it was the custom here, and in Britain, as indeed in other lands, to erect over the last resting-place of a person of distinction a monolith, generally of considerable size. With us the monument is usually styled *leagaun*, *dallan*, or *coirthe*. In England it is called *hoar-stone*; in Scotland (by the non-Gaelic-speaking people), *hare-stane*; and in Wales, *maengwyr*. There is every reason to believe that pillar-stones of a similar kind were occasionally raised as boundary marks, or in commemoration of some stirring event, such as a battle, or the ratification of a treaty. In style and appearance these often very interesting remains present an infinite variety. Not a few would seem to be simply boulders placed on end by human art; others look as if they had been rudely quarried; and a considerable number, in their smooth and water-worn aspect, suggest the idea that they had been lifted from the bed of a river. Many are thin flat flags of an irregular form; others are almost rudely quadrangular in plan, while some examples, probably of later date, appear to have been artificially rounded, and

almost polished. Of the last-mentioned class a fine historical example occurs in *Reilig-na-ree*, or King's Burial-ground, at Rathcroghan, in the county Roscommon. It is the monument of Dathy (early fifth century), the last pagan monarch of Ireland, who was killed by lightning at the foot of the Alps, while engaged in one of his customary raids. It is recorded that the monarch's body was religiously carried to Erin, and interred at Rathcroghan; and the *dallan* there remaining has, from time immemorial, been associated with the name of Dathy. That pillar-stones in character not to be distinguished from those of an undoubtedly pagan age were occasionally erected over the graves of a number of our earliest ecclesiastics is a fact which cannot be denied. Witness on Aran, at *Teampull-an-Ceathruir Aluinn*, the "Church of the Four Beautiful Saints," the truly archaic-looking pillars of Fursey, Brendan, Conall, and Berchan. See also the ogam-inscribed stone of St. Monaghan, not far from Kilmalkedar, county Kerry. But numerous other examples might be adduced. In some of the pagan, as well as in a number of the undoubtedly Christian memorials of this class, artificial apertures sometimes appear. These are of various sizes, from that of a large bowl, to such as would little more than admit of the insertion of a finger. The earlier perforations are comparatively large, and it is believed that they were anciently connected with religious rites of some kind, and as channels for the interchange of solemn oaths, promises, and soforth.

Remains of this class are usually, in English, known by the name of *Holed Stones*. Examples presenting small apertures, and apparently belonging to Christian times and people, are to be noted in connexion with a number of our oldest ecclesiastical establishments, and in districts widely apart. Striking instances occur in the cemetery of Kilmalkedar, county Kerry; at St. Kieran's Church, called *Mainistir*, Aran; at Kil-fountain (*Cill-Fintain*), county Cork, and elsewhere. The pillars, presumably of Christian times, in which these perforations constitute so puzzling a feature, are almost invariably inscribed with the figure of a cross,

more or less elaborately designed, but always of a primitive type. They are universally held in high veneration by the neighbouring people, partly, it would seem, from the mystery attending the perforation, but perhaps chiefly from the fact of the sacred emblem which they bear being, as a rule, highly conspicuous.

Inismurray presents three fine specimens of the pillar, two of which must be considered valuable and most rare examples of the "holed" class. For reasons presently to be explained these are sometimes called *Praying Stones* by the natives. The more important stands on the southern side of *Teampull-na-Bfear*, at a little distance from that structure. It measures four feet in height, eleven and a-half inches in breadth at top, one foot one inch at base, and about seven inches in thickness. A glance at fig. 36, No. 2, affords a better idea of the graceful cross which has been incised upon the front, or western side of the stone, than would a mere verbal description. It may be observed, however, that the arms and head of the figure terminate in spirals, like those found upon the celebrated alphabet stone at Kilmalkedar, the work upon which has been held, by our best authorities on such matters, to belong to the sixth, or at latest to the seventh century of the Christian era. The monument faces east and west; its edges and eastern side are plain. As will be observed in fig. 36, No. 1, the western face exhibits two holes of a size just large enough to admit the insertion of a fairly developed thumb. These orifices extend through the adjoining angles of the stone, and open out at its sides in apertures sufficiently spacious to receive the fingers of a hand of ordinary proportions. In connexion with this pillar a custom, which is worthy of record, very generally prevails. Women who expect shortly to become mothers are wont hither to resort for the purpose of praying for a happy issue from the perils of their impending travail. The natives assert that death in childbirth is an unknown calamity upon the island. The postulants kneel, passing their thumbs into the front, and their fingers into the side openings, by which means a firm grasp of the angles of the stone is



No. 1.

No. 2.

Fig. 36.—Holed Stone at *Teampull-na-Bfear*, resorted to by Women. No. 1, Half-side View; No. 2, Nearly Front View.

obtained. They are thus enabled to rise from their act of obeisance with a minimum of strain or difficulty.

A pillar-stone unperforated and uninscribed, of about the same dimensions as that just noticed, is seen immediately beside it. The two stand in line at right angles with the northern wall of the very ancient church, almost immediately adjoining, and with which they are probably contemporaneous.

A second *Holed stone*, bearing upon its eastern face a plain Latin cross (see fig. 37), occupies a position close to *Teampull-na-mban*, or the "Church of the Women," outside the cashel. It is five feet high, ten and a-half inches broad at base, eleven and a-half inches at top, and four and a-half inches in thickness. Like its fellow at the "Church of the Men," it is held in great veneration, especially by the women of the island. The cross which it exhibits is characteristic of the earliest Christian times in Ireland; this being so, the monument may be assigned to a period not later than the close of the sixth century. It is much to be regretted that these monuments do not present lettering of any description. They are just of the kind upon which one might hope to discover an inscription carved, or punched, in the ogam character.

THE INSCRIBED STONES.

Up to the time when Petrie began his researches amongst our early Christian inscriptions, all Irish lapidary monumental records, of a date older than the fourteenth or fifteenth century, when noticed at all, were supposed to have been engraved in Hebrew, Phœnician, Greek, or other foreign characters. Nobody appears to have known anything about them; and often exquisitely-beautiful crosses, and other ornaments by which they are very frequently accompanied, were looked upon only as evidences of barbarous fancy, or of ingenious, misspent industry. Now, however, owing to the steady and conscientious labours of a few true antiquaries, we have learnt to prize what time has left, and to understand the value of records in stone and

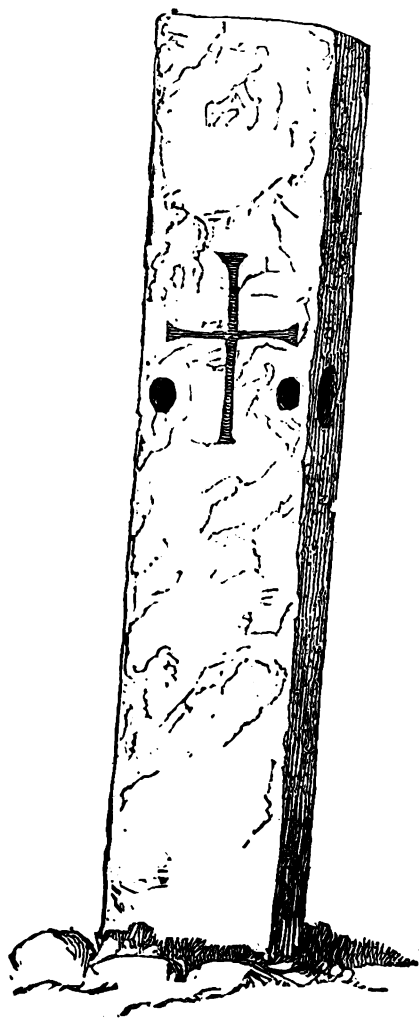


Fig. 37.—Holed Stone near *Teampull-na-mban*, or “Church of the Women.”

metal which, when properly studied, become historical works, eminently more eloquent and instructive than the generally misleading compilations bequeathed to us by mediæval and later chroniclers.

In the churches and stations on Inismurray a first chapter in the history of Irish ecclesiastical architecture may be studied; in the inscribed monumental stones remaining we may recognize the lettering adopted by the earlier Christian communities in Erin, or *Scotia*, as this country was once named. The designs on several of the *leacs*, or memorial flagstones, herald a class of artistic work for which Ireland was, during several centuries, pre-eminent amongst the nations.

Of three monumental stones remaining upon Inismurray, which exhibit the word CRUX, there is only one which retains the name of the individual the work was intended to commemorate. The *leac* is unusually small, measuring but eight inches and three-quarters in extreme length, by about six and a-half in breadth. The letters average slightly over one inch and a-half in height. Unfortunately the c, in the word CRUX, and, in the second line, half of the first letter, which had evidently been an R, have been lost, together with the portion of the stone upon which they had been engraved; but there can be no difficulty in connexion with the reading of the legend—CRUX RETE.

The name RETE is not to be found in any list of persons connected with the island which is now known. There can be no question as to the high antiquity of the name, occurring, as it does, in the form of RITE, upon a remarkable ogam-stone which was found in a *Killeen* at Leades, in the townland of Deelish, and parish of Aghabullog.

The late R. R. Brash—whose work, on ogam monuments generally, and on those of Ireland in particular, should be in every antiquarian library—thus wrote (see *Journal, R. H. A. A. I.*, vol. i., 3rd Series, Part II., p. 258): “The patronymic ‘Rite’ is a very usual one on these (ogam) monuments: we have it in various forms, as ‘Rite’ and ‘Ret’; and we have it also as ‘Rett,’ on the Cahernagat stone, and as ‘Ritti’ on stones at Ballinrannig and



Scale of $\frac{1}{4}$ Inches

Fig. 38.—Inscribed *Leae* in Modern Niche in Cashel.

Greenhill." This stone now stands in a modern recess in the cashel wall, one of those "restored by the Board of Works, as stations (?), and containing crosses carved on flagstones, but which were evidently the vestiges of steps, placed at regular intervals, for the purpose of enabling the defenders to reach the ramparts." The historian adds in a note, "These flagstones were found in various parts of the enclosure." See *History of Sligo*, by Lieut.-Col. Wood-Martin, p. 151.

A second example of a stone bearing the word CRUX, with the name which followed lost, is here figured. It is of irregular form, as are all early remains of its class found in Ireland, and it seems water-worn, as if taken from the sea-shore. The cross which it bears is of the Latin type, with a circle in the centre, and a small pellet within the extremity of each member. The figure, which measures twelve inches in length, and eight and a-half in breadth, is sunk, leaving the central boss and pellets in relief, and flush with the surface of the stone. The form of the letters in the word CRUX indicates a very early age. The characters may be described as partaking largely of the late Roman fashion, the c, r, and u being very similar to their equivalents carved on the Kilmalkedar alphabet stone, the inscription on which was believed by Dr. Petrie to belong to the sixth or seventh century.

The flag is now placed in *Teach Molaise*. It, and the Rete stone, as well as two others, which shall presently be described, appear to have hitherto escaped the notice of collectors of Irish inscriptions.

It is a great pity that in fig. 40, page 258, we possess but about half of what must have been a valuable and interesting memorial-stone. As in the example last described, of the inscription only the initial word CRUX remains. The letters are of early form, but it is probable that the legend is of somewhat later date than others which are found on the island; and that such is the fact may be judged from the character of the accompanying cross, the design of which is peculiar, and suggestive of a period when no inconsiderable progress had been made in the art of lapidary engraving.

Of the cross in question, which appears to have been

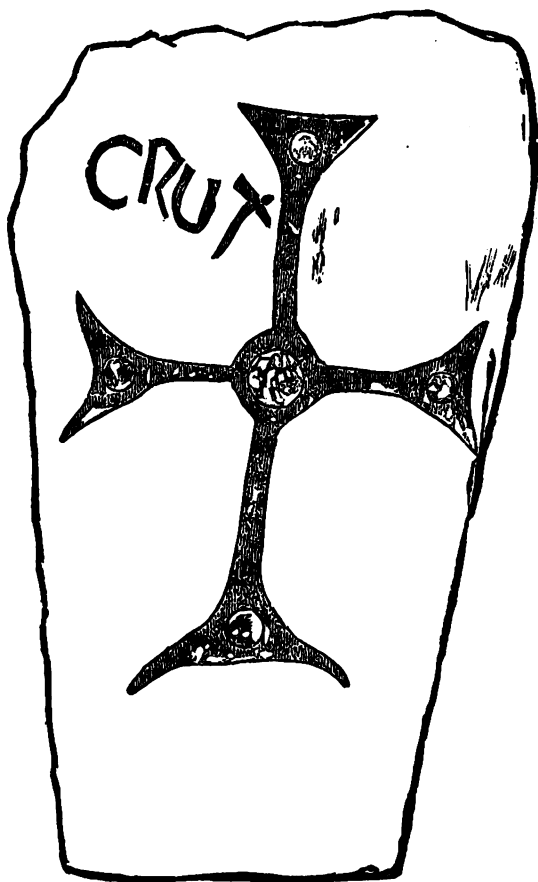


Fig. 39.—Flag in *Teach Molaase*.

of the Latin form, the head, arms, and a small portion of the shaft remain. The upper members spring from the intersection in gradually curved and expanding figures, resembling rather elongated pears. They are slightly sunk. Within them have been left narrow bands partaking of the same contour, and having in their terminal loops circles developed, as they themselves are, by the lowering of portions of the stone immediately around or about them. Within the head of the cross is a ring rather larger than those in the arms, enclosing a pellet, the figure forming, in low relief, a regular "cup-and-circle" pattern. This fragment measures seven inches and three-quarters in length, and six inches in breadth. It was figured—from a rubbing made by

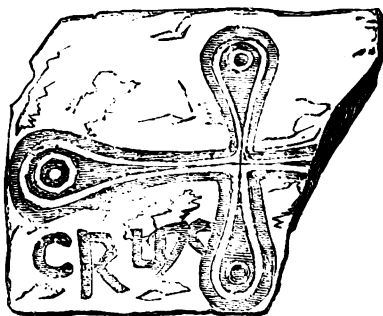


Fig. 40.—Fragment of Inscribed Flag in *Teach Molaise*.

the late Earl of Dunraven—in *Christian Inscriptions in the Irish Language*, edited by Miss Stokes, and published by this Association, but the etching here presented was reduced from a rubbing, and a careful drawing in pencil, which I made with the stone before me. It differs, in some points of detail, from the illustration given in the valuable work referred to.

Perhaps the most puzzling of all the ancient Christian inscriptions remaining in Ireland is one which appears upon a rather thin flat stone, eleven inches in length, lying upon the altar of *Teach Molaise*: it has not hitherto been noticed. Most of the characters appear clear and well defined, and yet it seems impossible to ascertain the meaning of the legend. The illustration (fig. 41)

has been made from a plaster cast of the stone, kindly supplied to me by Mr. Richard Jones, of Streedagh. In order, if possible, to bring out the lettering, I caused a printer's roller to be passed over the surface of the plaster; for this reason all the sunken scribings, and accidental abrasions, appear in white; a second cast I kept intact, in the hope that by bringing the two before the notice of antiquaries—accustomed to decipher cryptic engravings—some idea of the significance of the inscription might be arrived at. In this expectation I have been, up to the present, disappointed.



Fig. 41 —Inscribed Flag in *Teach Molaise*. Inscription not yet deciphered.

As long as any of the natives can recollect, the memorial-stone (fig. 42) which I now notice has been preserved upon the altar of *Teach Molaise*. It is eleven inches and three-quarters in length, and in form may be described as a quadrilateral, each face measuring, as nearly as possible, four inches and three quarters in width at the head of the stone. Upon one of its surfaces a cross, bearing, at the intersection, a circle, has been engraved. Upon the opposite plane of the stone (the back or base of the monument, if we assume the cross to indicate its front), in rather early Irish characters, is found the inscription—

OR OO MURCHAD.

“A Prayer for Murchad.”

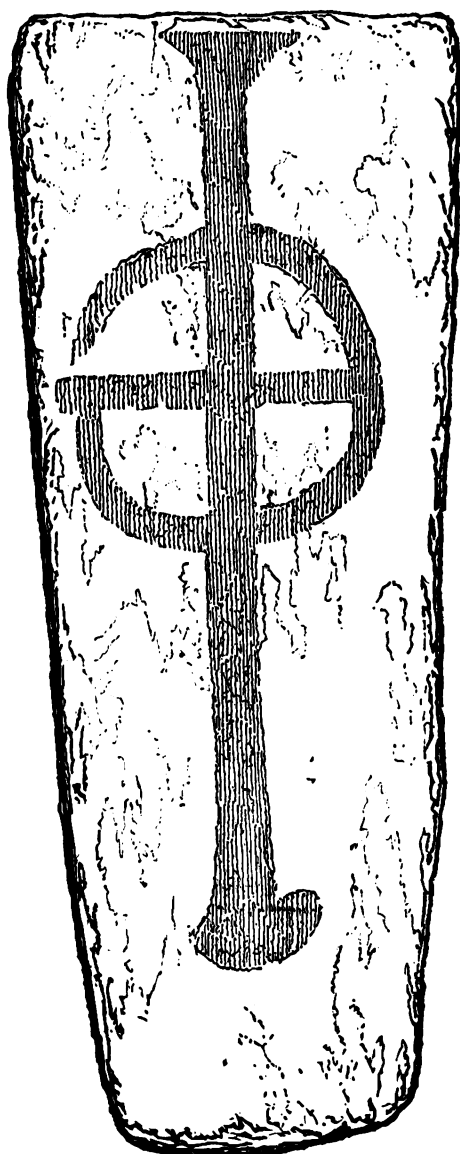


Fig. 42 (No. 1).—Stone of Murchad in *Teash Molaise*.

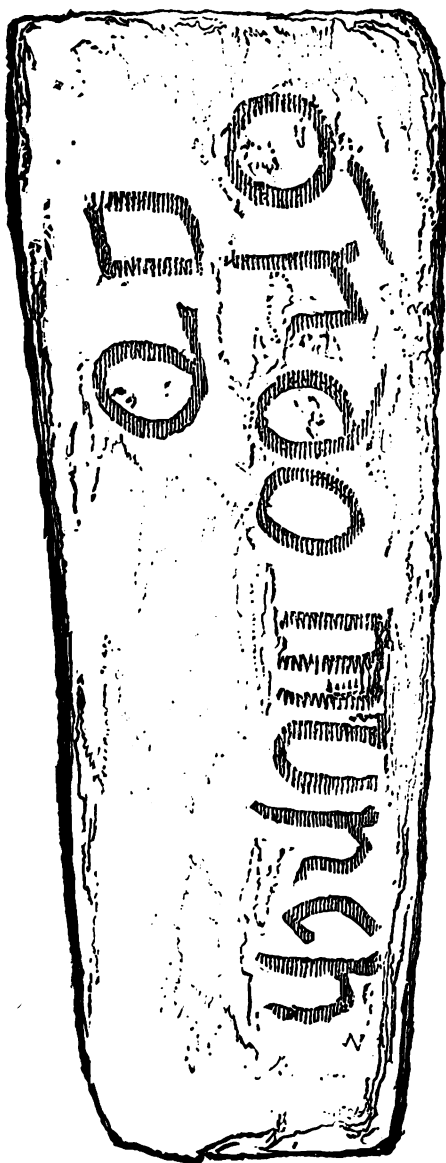


Fig. 42 (No. 2).—Inscription on opposite side of Stone of Murchad

It is now impossible to say who this individual was, or when he lived, as the patronymic does not occur in any known list of persons connected with Inismurray or its neighbourhood. An engraving which appears in *Christian Inscriptions in the Irish Language* is slightly misleading, for it represents the lettering as being on a side of this stone, instead of upon the face opposite to that upon which the cross is figured.

A well-preserved *leac*, or slab (fig. 43), one foot four inches in length by eight inches in breadth, and bearing the inscription—

✚ ōr do muredach

hū chomocain

hic dormit;

“Pray for Muredach, grandson of Chomocan (who) sleeps here,”

is also to be seen on St. Molaise's altar.

The island was known by the name which it now bears as early as A.D. 747, and it has been suggested that the Muredach referred to in this inscription was the person after whom it was called. If this be so, the record under notice may safely be assigned to a period antecedent to the middle of the eighth century. But the patronymic was a common one amongst the Scoti, or Irish; and, judging from the character of the letters, it would seem probable that the Muredach here commemorated lived at a time considerably later.

The legend is a curious compound of Irish and Latin; and it has been observed, by the editor of *Christian Inscriptions in the Irish Language*, that we have here “the only instance as yet found in Ireland of the use of the Latin formula—*hic dormit*.”

In a drawing of this stone, copied from a rubbing made by the late Earl of Dunraven, and published in the work just quoted from, the little cross at the commencement of the legend has been omitted.

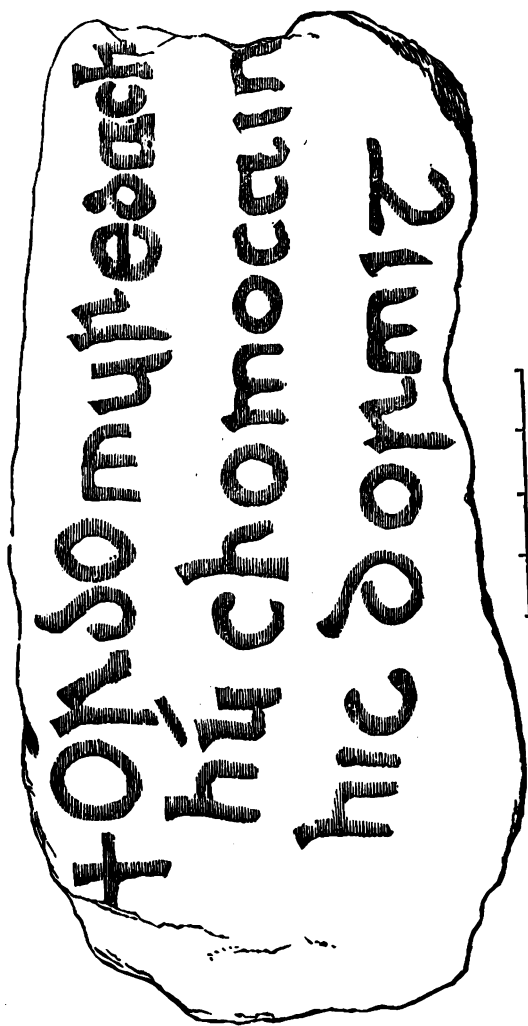


Fig. 43.—Stone of Muredach grandson of Chomocan, in *Teach Molaise*.

The following may be considered, with one exception, presently to be noticed, the most remarkable of the inscriptions remaining upon the island. It occurs on a slab of considerable size, lying in the men's cemetery,



Fig. 44.—Inscription on Stone in the Cemetery of *Teach Molaise*.

not far from the eastern end of *Teach Molaise*. The characters are unusually large, averaging about three inches in height, and forming a line three feet eight inches in length. The reading is simply—

✠ OIR DOCOIMMURSCÉ;

“Pray for Cúmursee.”

No person bearing this name is known as having been connected with Inismurray. “The dative singular of *cū* is ‘coin’—the ligature resembling *um* must be read *innm*.” Many Irish names were borrowed from animals: Sogha, “greyhound,” is on a stone in Kells; and “Cúodhar,” the “dun-hound,” on another at Lismore. This name is compounded of *cú*, ‘hound,’ and *mursce*, ‘of Murrisk.’” There is a narrow plain so called situated between the mountains of Croagh Patrick and Clew Bay, in the west of the county Mayo. It also became the name of a small abbey situated in this plain, on the margin of the bay from which the barony of Murrisk derived its appellation. This name was also applied to a district in the barony of Tir-Fiachrach (Tireragh), county Sligo, extending from the River Easky to Dunacoy. One of the prerogatives of the kings of Cashel, mentioned in the *Book of Rights*, p. 19, was “the drinking of the fresh ale of Magh Muirrsce.” (See *Christian Inscriptions in the Irish Language*.)

Within *Teach Molaise*, lying upon the altar, or projecting masonry, popularly called the "Saint's Bed," may be seen a curious slab, seventeen inches long, by eleven broad, and very thin, which anciently bore an inscription in the Irish character, some few unintelligible traces of which yet remain. The letters were extremely small, closely packed, and slanting in running-hand style. Only here and there can a character be recognized—these were probably capitals. All attempts to recover, by rubbing, even a portion of the writing with which the surface of the slab was covered, resulted in complete failure.

On July the 4th, 1885, while preparing a grave within the walls of *Teampull-na-mban*, for Winifred Heraghty, daughter of one of the chief men residing upon the island, a most interesting discovery was made by the friends of deceased. This consisted of an inscribed stone (fig. 45), measuring two feet eight and a-half inches in length, ten inches in average breadth, and about four inches in thickness. Unfortunately the monument is but a part of what had doubtlessly been a memorial pillar-stone of considerable height, the narrowness of its lateral proportions in no way affording evidence to the contrary. Close to the neighbouring shore of Mayo, at Doonfeeny, near Ballycastle, may be seen a cross-inscribed monolith, only sixteen and a-quarter inches in average breadth, and ten inches in thickness, but which rises to a height of over twenty-one feet above the level of the ground.

The Inismurray fragment is broken at either end, so that unless the missing parts should happily be recovered, no trustworthy idea of the original dimensions of the stone can be formed.

A most important fact in connexion with this waif is that it bears an inscription in the Irish language. The legend consists of two lines, every letter of which, with one exception, is clearly decipherable to any person even slightly familiar with the peculiarities of so-called "Celtic" characters of an early, but by no means the

earliest class, known to students of lapidary writings, as found in the British Islands. It runs as follows:—

.....ΔΙΛΔΟ ΟCΥC ΔΡ ΜΑΕΙΒΡΙ;
ΟΡΟΡC ΟCΥC ΔΡ ΕΙΛΕΙCΕ.

The first five letters would appear to represent the latter portion of a man's name, most probably CINNΡΔΙΛΔΟ, a patronymic not uncommon amongst the ancient Irish people; the four following letters, ΟCΥC, are equivalent, in English, to the conjunction *and*; the next two are clearly ΔΡ, in English, *for*; we then find ΜΑΕΙΒΡΙ;, the termination, at present, of the upper line, which extends close up to the fractured end of the stone. These letters almost certainly stand for part of a name, which there is reason to believe was ΜΑΕΙΒΡΙΓΙΟ, the "*Servant of (St.) Brigid.*"

We now come to the second line, of which the first five letters, on careful examination, will be found to present the name ΟΡΟΡC; ΟCΥC ΔΡ, *and for*, immediately follow, and the line terminates with what seems to be a pretty, feminine name, ΕΙΛΕΙCΕ.

In English, then, what remains of the record may be rendered thus:—

..... "ailad, and for Maelbri:.....
..... O'Rorc, and for Eileise."

It should be considered absolutely certain that the inscription originally commenced with the usual formula, ΟΡ ΟΟ, or ΟΡ ΔΡ, *pray for*; and that a number of names, of which four only are here either wholly or in part preserved, followed.

As has already been shown, Inismurray was, on more occasions than one, the scene of Scandinavian atrocities—slaughter, plundering, and burning. Little more can be said concerning this stone, than that in all likelihood it was originally raised in memory of victims who had miserably perished during one of those relentless forays.



Fig. 45.—Portion of Inscribed Pillar-stone in *Teampul-na-mban*, or the "Church of the Women."

Elsewhere in Ireland we find monuments bearing no inscribed names but erected over a stated number of individuals. Many years ago it was my fortune, on the Island of Iniscealtra, county Galway, to meet with the base of a cross bearing a very curious record, which I carefully copied. The drawing then made was, with others, subsequently presented by me to the late Dr. Petrie. The inscription ran as follows:—

✠ 11ΛΟ10εchenb01R;

The "Stone-tomb of the Ten Persons."

"The formula," writes the editor of *Christian Inscriptions in the Irish Language*, "is very peculiar, and only two other inscriptions have been found in Ireland which can be classed along with it. They are—VII ROMAN1, The Seven Romans; and ORΔ1T ΔR II. CANO1N (*Pray for the Two Canons*). Both are tombstones in the island of Aran."

On Iniscealtra, it may be remarked, are the remains of a church called *Teampull-na-Bhfear-ngonta*, the "Church of the Slain Men," i.e. in which men slain in battle were buried.

The word 11ΛΟ is pronounced by authorities on the subject of Irish paleography to be a form of 11ΛΟ, a stone tomb. (See *Christian Inscriptions in the Irish Language*.)

It would thus appear that the Inismurray monolith, bearing as it does a group of names, is, as a monument of its interesting kind, unique in Ireland.

To Colonel Wood-Martin I am indebted for the use of a number of grass and heel-ball rubbings of the inscription.¹ It is from a careful examination of these that I have been enabled to produce the illustration, fig. 45.

¹ The theory that the original length of this curious monumental slab had been considerably greater is fully borne out by the discoverers, who state that there are several other fragments still buried in

close proximity to the unearthed portion, but it can hardly be expected that the islanders would consent to disturb their dead for the purpose of recovering the missing pieces.

THE UNLETTERED MONUMENTAL STONES, ETC.

Scattered over the surface of the cashel cemetery, or socketed in the masonry of the several *leachta*, or altars, which form such curious and interesting features among the earlier Christian antiquities of Inismurray, are to be seen a considerable number of memorial pillars and flagstones. Many of these remains are cross-inscribed, and the designs which they exhibit are as various in character as are the monuments themselves, in point of their respective forms and dimensions. It is not to be supposed that the crosses are all of the same age. A

In the Irish *Annals* the following entries are to be met with:—

Chronicon Scotorum, A.D. 1027.

morclaro mor i nlnur naLainne hi
scairbre mórú ou in po loirgea da
.xx. dég ouine so maicib Cairbre,
ocur Rí Dartraighe, ocur ní Coirbre,
et aircinnech Opoma cliab.

"A great loss of life in Inis-na-lainne, in Cairbre-mór, in which were burned twelve score men of the nobles of Cairbre, and the King of Dartraighe, and the King of Cairbre, and the aircinnech of Druim-cliahb."

Annals of Loch Cé, A.D. 1029.

Oedh .h. Ruairc ocur Oengur .h.
haongura, ocur aircinnech Opoma
cliab, ocur tui ficit ouine elí so lór-
cao maille fíu, a nlnur na Láinne.

"Oedh Ua Ruairc, and Oengus Ua haenghusa, and the aircinnech of Druim-cliahb, and sixty other persons along with them, were burned in Inis-na-lainne."

It will thus be seen that the name O'Rourke occurs in the notice in the *Annals*, as well as in the lapidary inscription, though certainly in a different form (i.e. OROIC, not h. Ruairc). The scene of the catastrophe is placed in *Inis-na-lainne*, i.e. the island of the spear; this may have been the old pre-Christian designation of the isle of St. Molaise, which still lingered on as an *alias* name, and may be thus rescued from oblivion in the same way that the Map in the State Paper Office has left on record another designation borne by the island at the commencement of the seventeenth century—"Enishe

Humæ." It may have been called *Inis-na-lainne* (the "Island of the Spear"), from a supposed resemblance in outline to the head of that weapon, even as many localities throughout Ireland have been named from their fancied likeness to some object.

There are no remains of an ancient edifice on any other island off the coast of Carbury. The building in which the tragedy took place must have been of considerable size, for upwards of "twelve-score men of the nobles of Cairbre" perished in the conflagration. The memory of such an event would be likely to linger on in perhaps a more or less disjointed form; indeed most legends, however absurd, are usually founded on some fact, however much that fact may be obscured by incongruous additions or alterations—and thus may not the legend of the profane "Scotchman" whom the irate saint caused to be consumed by fire for his impiety be but a mediæval distortion of this dreadful holocaust of the eleventh century; and may not *Teampull-na-Teinidh*, or the Church of the Fire, be the site of the conflagration of 1027 (or 1029). Is it not a curious coincidence that the islanders should still point to a considerable quantity of seemingly highly calcined human bones preserved in a recess of the walls in *Teampull-na-Teinidh*? Some of these have been removed by the officials of the Board of Works.

If it be satisfactorily established that this inscription commemorates the decease of members of the "sterner sex," it will go far to shake the present tradition tenaciously held by the islanders, that none but women were ever buried in *Teampull-na-mban*.—Ed.

few, there is every reason to believe, belong to an extremely early period of the Church in Ireland, while others may be assigned to a much later date. The collection, in all probability, comprises examples of every age from the sixth or seventh century down to the twelfth.

In the *Transactions* of the Royal Irish Academy, vol. xxxvii., p. 32, the Right Rev. Charles Graves, Bishop of Limerick, writes: "De Rossi and other antiquaries are inclined to believe that the cross formed by two diameters of a circle, perpendicular to each other, is a representation of the *pans eucharisticus*. From Comte Melchior de Vogüé's work on the Architecture of Central Syria, we learn that crosses thus enclosed in circles were frequently sculptured on lintel-stones over the doors or on the friezes of churches and monastic buildings in that country; and some of these crosses are actually identical in form with the ancient Irish cross, now under consideration, the outlines of the cross being formed of arcs of circles. As the buildings in which they appear were erected in the fourth, fifth, and sixth centuries, it is probable that the form of cross may have been introduced from the East by some of the pilgrim monks who visited Ireland in the very early period of the history of Christianity. But I shall not be surprised if I am told that examples of the use of this Patrick's cross are to be found amongst the ancient Christian remains of Italy or France."

Of the occurrence of this so-called "Patrick's Cross," pure and simple, upon some of the altar-stones on *Cloca-breaca*, I have been able to give several examples. The cross upon the lintel-stone of *Teach Molaise*, though not circle-enclosed, is nevertheless of most ancient style. Crosses enclosed by a circle may be seen upon the lintels of several of our oldest church doorways, most notably on that, already referred to, of St. Fechin, at Fore, county Westmeath. Indeed this form of cross is usually considered the oldest known in Ireland, and to be, in some measure, a national emblem.

On Inismurray we find examples of a second kind of extremely early cross, of a class which, as far as I am aware, is only found in Ireland, and in Egypt upon the

ruins of Coptic churches of probably the third or fourth century. The Irish and the Eastern designs cannot be distinguished one from the other. Seeing, then, the absolute identity of style in crosses of highly peculiar, intricate, and often elaborate composition found in countries so widely separated as are Erin and Egypt, the question naturally arises, did the Irish receive this cross from the East? At present I do not feel myself at liberty to enlarge on this interesting subject, but I am happy to say that Bishop Graves, who was kind enough to show me a set of drawings made by himself, when recently in Egypt, of a number of the crosses in question, is likely soon to publish them, accompanied by a number of valuable illustrative notes.

The very beautiful slab, of which a most carefully-executed etching is here presented (fig. 46), stands on an altar touching the cashel, on the southern side of its curve. This was not its original position, as when I first visited the island, in company with Colonel Cooper, the stone lay prostrate in the Cemetery of the Men, within the cashel. Its exact measurements can be ascertained on reference to the illustration. The cross exhibits at its head and arms the spiral terminations which we find in connexion with our oldest carvings of the sacred emblem, as in the alphabet-stone at Kilmalkedar, and in the slab of Finten, at *Cill Finten*, now Kilfountain, in the parish of Kildrum, county Kerry. Finten's Slab, besides the saint's name, cut in debased Roman characters, was inscribed with an ogam, which has not yet been read. These inscriptions, and the cross, and the Kilmalkedar alphabet and cross, are considered, on competent authority, to belong, at latest, to the seventh century. At Reask, county Kerry, is another monumental stone showing divergent spiral patterns. It is believed to be as old as the sixth century.

The carving here for the first time noticed, is the best preserved (and the most strikingly similar to the Coptic crosses, drawn by the Bishop of Limerick) now remaining on Inismurray.

Though there are some important differences in detail observable between fig. 46 and fig. 47, these two monu-

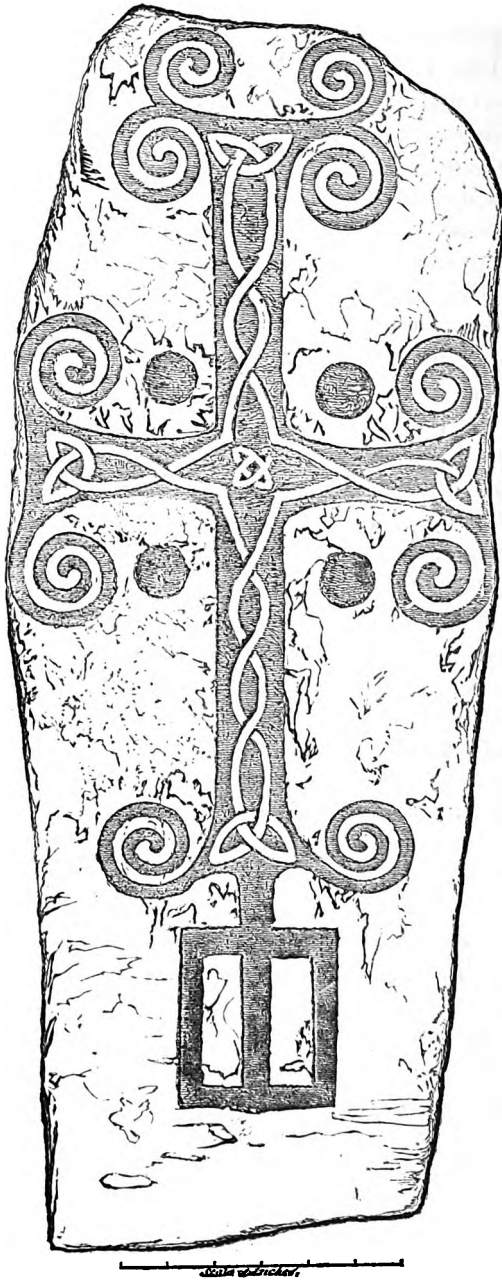


Fig. 46.—Monumental Stone on Altar near *Tober Molaise*, outside the Cashel Wall.
Height, 26½ inches.

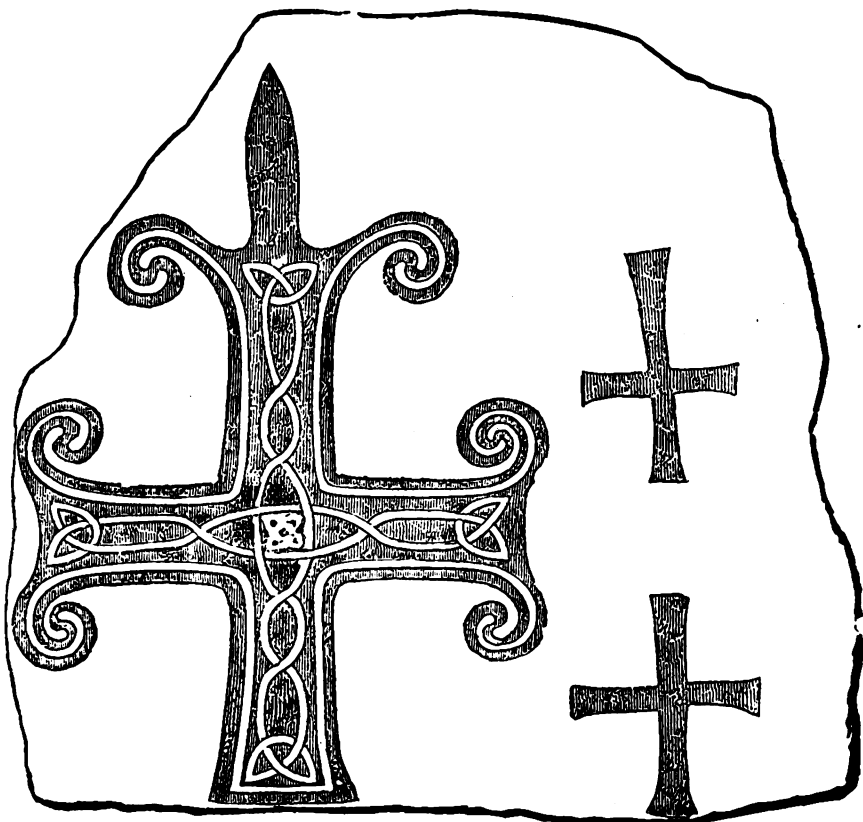


Fig. 47.—Monumental Stone in Cemetery of the Men Height, 18 inches.

ments evidently belong to the same school of early Irish art, and are doubtlessly contemporaneous. We have here, however, in all likelihood but a portion of the slab, as a large piece appears to be wanting on the left-hand side of the cross (fig. 47). That there has been a fracture is quite clear. It may be supposed that originally the large and beautifully carved cross occupied a central position on the stone, and that the lost shoulder was carved with two crosslets similar to those which still remain to the right. The *leac*, at present, measures eighteen inches in breadth, by the same in height. It lies in the Cemetery of the Men. Monumental stones exhibiting crosses, the arms or ornaments of which present divergent spiral forms, are to be met with in connexion with several of the stations. These will be found described further on.

My present example of Inismurray sepulchral carving (fig. 48) remains in an almost perfect state of preservation, and is a work of considerable interest, constituting, in fact, a connecting-link between that class of design which exhibits the quaint, yet beautiful spirals recently referred to, and compositions consisting of a main central cross with crosslets in each quadrant. Several instances of this curious arrangement appear upon a number of the older-looking stones remaining upon the island, and it would seem almost peculiar to that locality. Embraced by an expansion of the upper member, or shaft of the principal cross, is a small circle, an emblem—as was usually supposed by primitive Christians—of eternity. Can the crosslets, four in number, be considered as referring to the Evangelists? For its measurements, see scale attached to the plate.

A slab (fig. 49), in many respects similar to the last under notice, may be seen lying not far distant from it in the cemetery. The difference between the two is, that here, within the quadrants beside the crosslets we find four pellets, and the base of the cross expands into a figure not unlike the ordinary ancient representation of an anchor, the bow merging into a border which extends along the edge of the flag at its sides and head. Another difference is that the supposed emblematic circle is placed in the centre of the cross at the intersection. In Ireland, as upon the Continent, pellets, circles, or other figures of

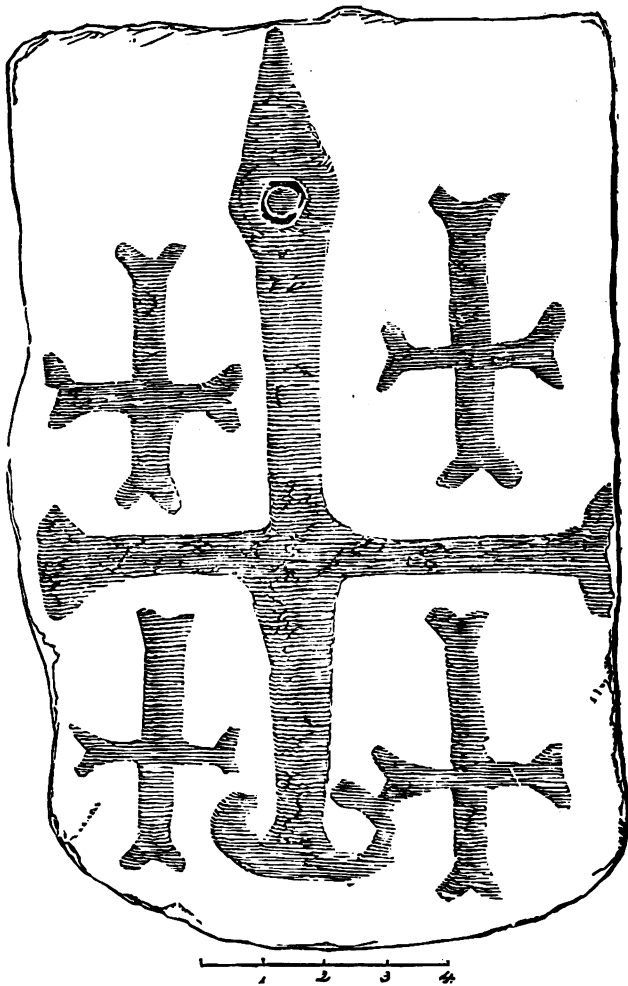


Fig. 48.—Monumental Stone in Cemetery of the Men, exhibiting Five Crosses.

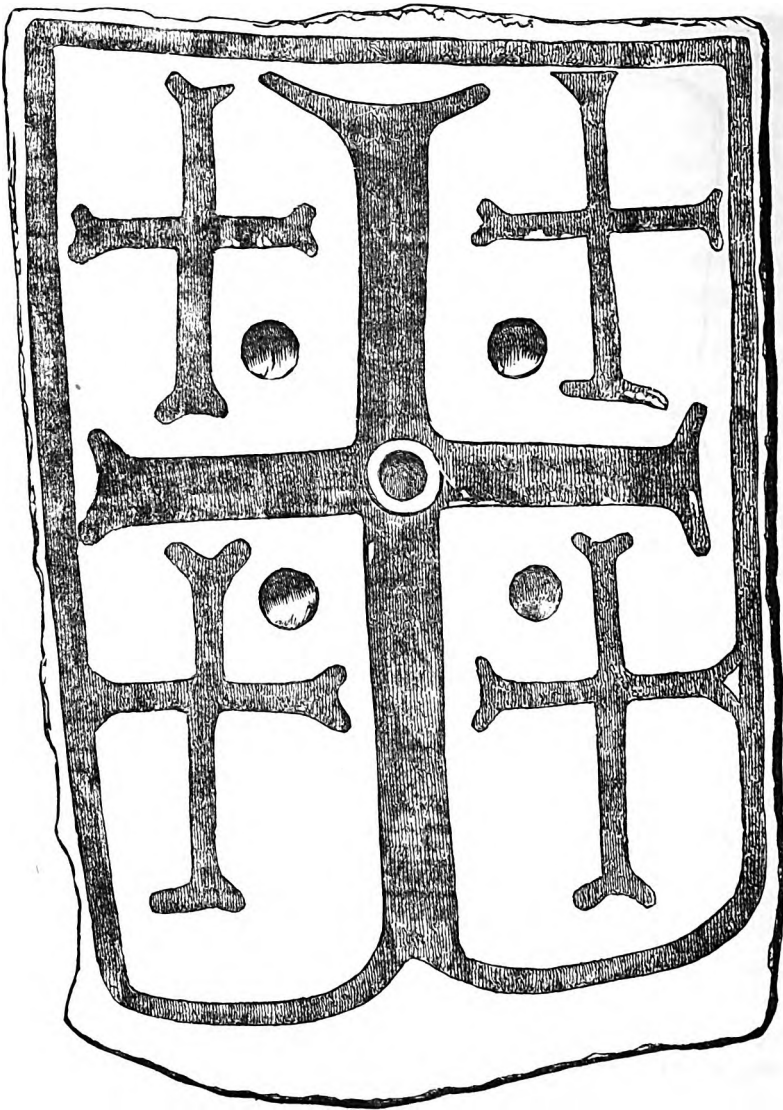


Fig. 49.—A second Monumental Stone in the Cemetery of the Men, exhibiting Five Crosses. Length, 2 feet; breadth, 15 inches.

small size, are frequently found within the quadrants of sepulchral and other crosses. A Merovingian coin of gold, discovered near Maryborough, and supposed by Mr. Madden, of the British Museum, to belong to the seventh or eighth century (see Report of the Annual General Meeting of the *R. H. A. A. I.*, on July 7, 1863, p. 245), bears on its reverse a cross with graduated base—in *field*, two pellets and two quatrefoils.

Rising from *Cloca-breaca* are two pillars of the usual Christian monumental class. The upper portion of the larger, and every way the more important of these, presents five crosses. This stone, when it was first observed by Colonel Cooper and myself, lay amongst kindred relics in the cemetery not far from *Teach Molaise*, to the south-west. Why the monument was transferred to *Cloca-breaca*, and there set up, is a question difficult to be answered. In its present position the stone is completely out of its proper place, wherever that may have been. In connexion with the altar over which it now stands, and to which its presence, no doubt, adds a considerable amount of picturesque effect, this waif constitutes a feature at once incongruous and misleading. Unfortunately we did not take the measurements of the stone as it lay upon the ground—Colonel Cooper confining his attention to a rubbing of the carving only. When I next saw the stone it had been placed as it now appears, a considerable portion of the base being imbedded in the masonry of the altar. The central cross is exactly eighteen inches in height, and thirteen inches in breadth at the arms. As a monument perfectly similar in character, though of grander proportions, occurs at the Great Station of the Trinity, and will be found engraved further on, I have not thought it necessary to illustrate the *Cloca-breaca* example.

Of the second stone which has been set upright in *Cloca-breaca*, not more need be said than that it appears to have been part of a pillar of rude construction and inconsiderable size. It is much weather-worn: so much so that it seems difficult to determine whether it had been carved or otherwise. The monument, in all probability, marked the last resting-place of some early member of the

island "family." In its original position it was, as may be presumed, an object of some interest; on the altar it is meaningless and delusive, adding, nevertheless, like its fellow, to the picturesqueness of that quaint and most remarkable pile.

Scattered amongst the stones and pebbles of various character and sizes with which the surface of *Cloca-breaca* is overstrewn, may be noticed two which had evidently formed portions of one highly-decorated and elaborately-wrought monument. These I fitted together, and the result is shown in the accompanying etching.



Fig. 50.—On *Cloca-breaca*. Height of Stone, 2 feet; diameter of circle, 15 inches.

The thin lines indicate a part of the work which is unhappily missing, but which there is every reason to believe may still be found. The device was a central cross of a style usually called Irish, displaying within its broadly-carved arms and head, triquetra patterns, produced by the lowering of the face of the stone immediately surrounding them, the whole being encompassed

by a circular nimbus containing a fretwork design of a kind generally considered characteristic of Greek or Etruscan art, but which is not uncommon in later Roman tessellated pavements, or even in some of the more richly-carved remains of various classes which have been noticed by travellers in widely separated districts of the old as well as of the so-called "new" world. Another monument of this curious class, remaining in a fairly perfect state of preservation, may be observed directly in front of *Teach Molaise*. A third example—in which the vertical member of the cross is connected by a straight scoring extending below it with a *croix gammée*, or swastika inscribed in a square, and having beneath it a second figure of the same mysterious kind, but with curved, instead of the ordinary rectangular lines—was discovered some years ago at Glencar, county of Kerry, by the Right Rev. Charles Graves, Bishop of Limerick, and has been described by that accomplished antiquary in the *Transactions* of the Royal Irish Academy for April, 1879. These stones are, as far as I am aware, the only remains of their kind—exhibiting a cross enclosed by a circular, decorated nimbus—hitherto found in Ireland.

De Rosse has shown that the *croix gammée*, as a Christian symbol, shows itself in Roman cemeteries at the end of the third century, and holds its place on monuments of the fourth. "Its use in Ireland," writes Bishop Graves, "would doubtless have begun somewhat later, and as so few instances have been found of its occurrence, it seems probable that it did not prevail for any length of time. Thus, if its date was tolerably well established, it might be useful in determining, approximately, the age of monuments or manuscripts. And, again, as it has been found in connexion with an inscription in the ogam character, the date of which has been assigned to the commencement of the seventh century, we possess one indication as to the period during which it was employed in Ireland." It is therefore most interesting to find that on Irish monuments it is seen in connexion with the nimbus, as a very high degree of antiquity for the latter, and for the cross which is so enclosed, is thus clearly indicated.

There seems reason to believe that of late it has been too much the habit of writers to refer certain interlacing patterns, spirals, and a variety of other figures which appear sculptured upon Irish sepulchral monuments, to the ninth and three following centuries, or thereabouts. The great majority of such designs, if not all, which our Christian lapidary remains exhibit, are to be found



Fig. 51.—Stone with Cross and Nimbus facing Doorway of *Teach Molaise*. Present height of Stone, 5 feet 7 inches.

equally well developed in Irish manuscripts of the sixth or seventh century, or early part of the eighth. Surely our early artists, or scribes, would not devote their wealth of genius to the illumination of parchment, or the chasing of metal, only?

The diameter of nimbus of cross facing *Teach Molaise* is two feet (fig. 51). In considering the relative ages of

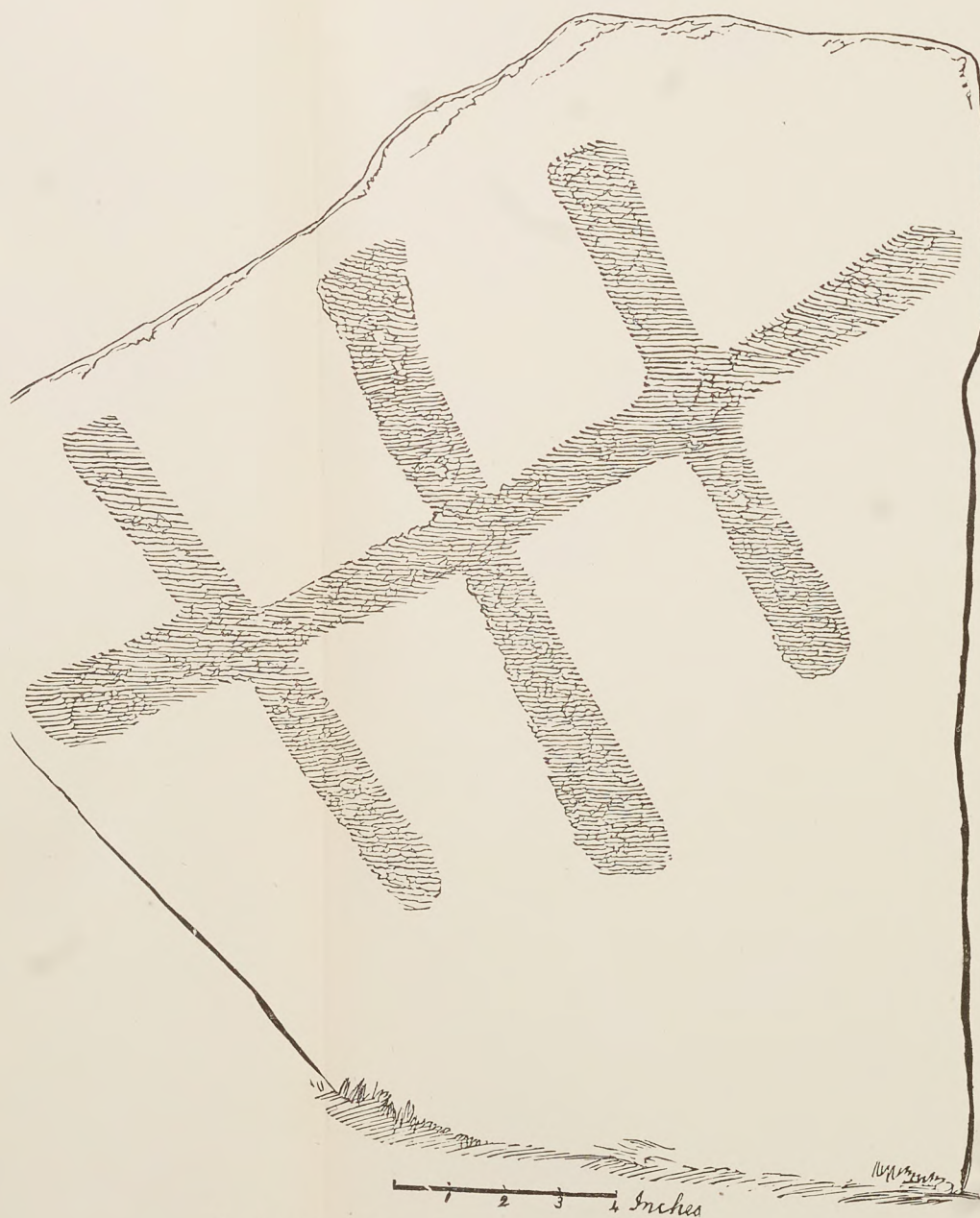


Fig. 52.—Slab with Triple Cross, in Cemetery of the Men.

Christian sepulchral monuments, found in Ireland, it is not in the least necessary to assume that slabs or pillar-stones bearing rude and roughly engraved emblems, or inscriptions are, therefore, necessarily to be regarded as more ancient than others less *bizarre* in character. Hitherto in this section I have confined my remarks to Inismurray memorial stones, which, in their carvings, bear internal evidence of extremely high antiquity. My present example (fig. 52) of a cross-design is probably very old, but not necessarily more ancient than several which have already been brought forward. It consists of a line nineteen inches in length, divided at intervals nearly equal, by three others about twelve inches long, and laid more or less at right angles across it. The carving is extremely rude, and but faintly sunk; and the design would seem to have been placed obliquely upon the stone. It is difficult, if not impossible, to account for the fact of the cross arms being represented three in number. That the Trinity may be here symbolized is improbable, as slabs bearing a vertical stem, or shaft, crossed by a number of horizontal lines other than three, are to be found in various parts of the country. At St. Kieran's Monastery, on the great Island of Aran, county Galway, is a rough pillar-stone bearing a double cross. At Glendalough, county Wicklow, and on Devenish Island, Lough Erne, are also double figures of this kind most beautifully and elaborately designed. The latter is supposed to have marked the grave of St. Molaise, of Devenish, who was but a namesake of the patron of Inismurray. Mr. Patterson of Belfast, in the *Journal R. H. A. A. I.* for January, 1883, has given an illustration of a four-armed cross-slab, or pillar, remaining at Maghera, county Down. With it are found several extremely early crosses of Greek or Latin type, carved upon stones almost as unfashioned by art as are boulders. The four-armed example is described by Mr. Patterson as standing three feet above ground, and measuring sixteen inches wide. It appears, he says, to be very ancient; the lines are shallow, and rudely cut, as though with very imperfect tools.

Upon what appears the artificially smoothed face of an otherwise rough sandstone flag, of irregular form,

lying between *Teach Molaise* and *Teampull-na-Bhfear* is carved a cross, the details of which are of extremely rare occurrence in works of Irish monumental design. The cross (fig. 53) may be described as consisting of a horizontal scoring, broad, flat, and shallow, with an upper and a lower member of about the same breadth, extending at right angles from, but not touching, it. Though the arms are scarcely quite so long as are the vertical limbs, the figure, which is enclosed by a continuous sunken border, may be classed as of the Greek order. Within the quadrants where pellets or small cups usually occur, are four circlets similar in every respect to rings which we sometimes find punched, or engraved upon pre-historic remains, or even among archaic scorings on earth-fast rocks. Decoration, or very likely symbolism, or a combination of both, of which the key has long been lost, appears not unfrequently upon our most ancient monumental stones and pillars. I speak now only of such as belong to a date later than that of St. Patrick. In some of the primitive churchyards in the county Dublin, as at Rathmichael, Tullagh, and Dalkey, for instance, slabs or pillars which are evidently monuments of Christian times, present a series of concentric circles, some of which contain a central cup or dot. Perhaps the most notable relic of this kind remaining in Erin occurs in the county Sligo, at St. Brigid's Well, close to the village of Cliffony, at a distance, "as the crow flies," of but a few miles from Inismurray. It consists of a block of hard reddish sandstone, two feet eleven inches long, by ten inches in breadth, and about five inches in thickness. The stone is just of the kind upon which an ogam inscription might be looked for. The carving which it bears, taken as a whole, presents the appearance of an early Christian cross, but upon dissection, all its parts, or details savour of a pagan origin. In the first place, it exhibits a swastika, exactly as found on Roman altars in Britain; secondly, in the centre are three concentric circles, while in the arms and shaft will be recognized a kind of lozenge design very common amongst our pre-historic scorings. I have here made a digression in order to illustrate an opinion which I have long enter-

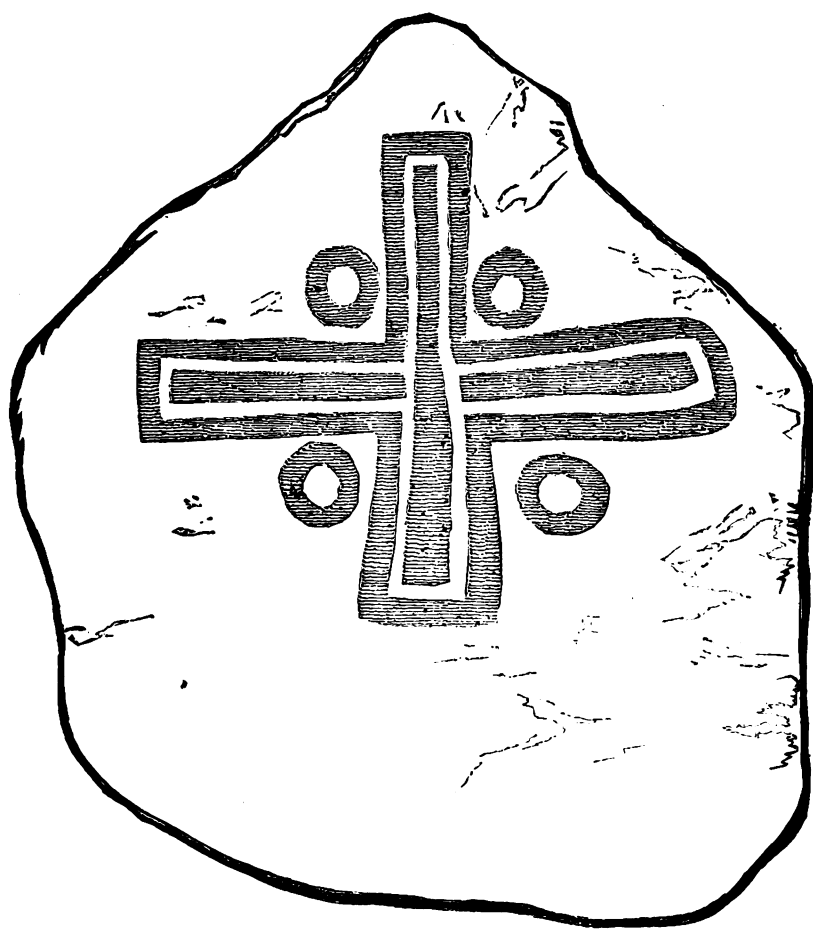


Fig. 53.—Monumental Stone in Cemetery of the Men. Height, 19 inches; breadth, 16 inches.

tained, that whenever circles accompanied by a cross are found upon an Irish *leac*, the monument must be referred to an early period of the Christian Church. The example under notice exhibits all the appearance of extreme age. The cross is not nearly in the centre of the stone, so that it is not improbable a portion of the flag, which may have borne a lettered inscription, has been broken off. Height of stone, nineteen inches; breadth, sixteen inches.

Fig. 54 was made from a rubbing and tracing of two crosses which appear, one surmounting the other, upon a slab of sandstone, remaining in the Cemetery of the Men. As its surface is almost entirely occupied by carvings; and as the edges are smooth and weather-worn, we may conclude that the monument has lost little or nothing of its original contour, and that it had never exhibited a memorial inscription. The upper figure is formed of two rudely cut lines, slightly sunk, and bisecting each other, forming a cross, the members of which are of proportions so irregular that it would be difficult to pronounce the design as appertaining to any recognized order. It may perhaps be styled rudely Latin in character, the vertical line being somewhat longer below the intersection than in the upper portion. The figure much resembles a class of rude scoring sometimes found in connexion with ogam inscriptions, which there is reason to believe belong to an early Christian period.

The lower and larger cross is of the Latin description, with a horizontal line, of the same length as the arms, traversing either end of the vertical member. The whole is enclosed by a scoring, or border. This cross has much in common with the design carved upon the soffit of the lintel stone of *Teampull-na-Teinidh* (see p. 227), and appears to be of high antiquity. The latter (as has already been intimated), though now forming the head of a doorway, probably not older than the fourteenth or fifteenth century, is in all likelihood a relic of some much more ancient church portal. At any rate it cannot be supposed to have originally belonged to the structure in which it is found; and if not, the head of an older doorway may

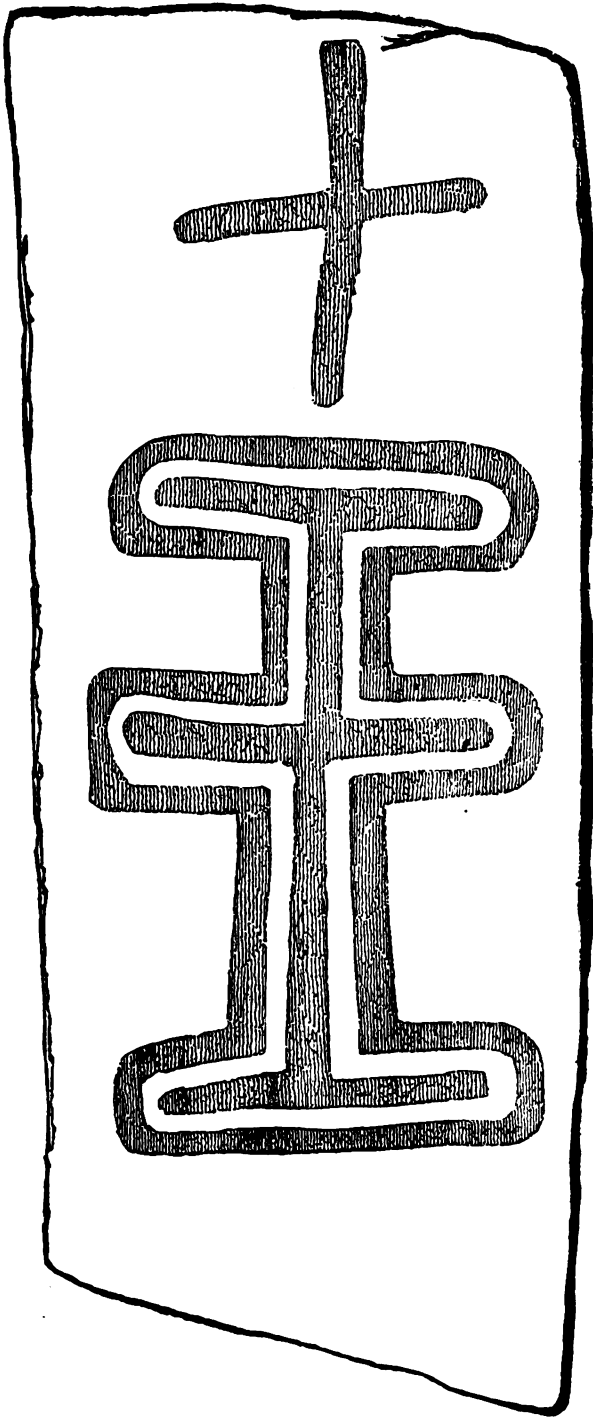


Fig. 54.—Monumental Stone with two Crosses in Cemetery of the Men. Length, 2 feet 6 inches; breadth, 1 foot.

possibly have been a monument utilized in the present edifice merely as building material, all tradition of the individual whose memory the *leac* was intended to commemorate having been lost at the time of the new appropriation. If this be so, it would appear that as early as the time of the erection of *Teampull-na-Teinidh*—say upwards of four hundred years ago—these remains were so ancient, and so different from any kind of memorial work then being raised, that at least one of them was looked upon as possessing no interest or value beyond that of an ordinary stone suitable for the purpose of topping a flat-headed doorway or other ope.

Amongst the many memorial-stones remaining in the cemetery, so often referred to, not the least remarkable is the subject of an etching, made, as are all similar illustrations presented in this volume, by a process of rubbing, and pencil sketching combined: see fig. 55. The stone is of an oblong form, measuring two feet in height, by sixteen inches in breadth. The top and base are pretty even, the sides rather rough and jagged, though there is no reason to suppose that any portion of the monument is missing. The cross, which occupies almost the entire surface of the flag, may be thus described:—From the centre of a broad shallow line—apparently worked out by the aid of a pick and representing a kind of stand, or pedestal with slightly enlarged terminations—rise, vertically, two parallel lines, slightly separated, and terminating at the head of the stone in faintly developed expansions. From these lines, at a distance from their upper extremities of about one-third the entire length of the figure, extend on either side two perfectly similar scorings, which constitute the arms of the cross. The design must be considered very singular; as far as I am aware, there is nothing like it to be found elsewhere in Ireland. All the monumental stones, hitherto described in this monograph as remaining within the cashel, appear to belong to a time which there is every reason to believe extended from the sixth to about the close of the eighth century. Not a few of them present peculiarities of design highly characteristic of some of our earliest forms of Christian

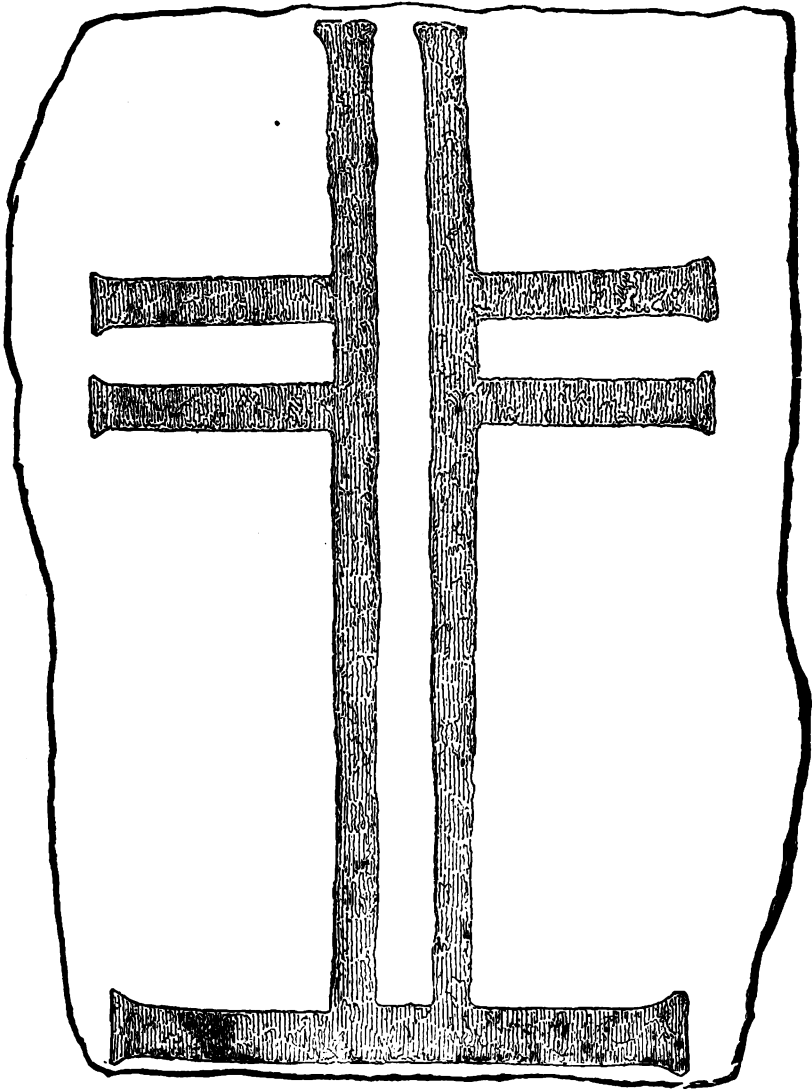


Fig 55.—Sepulchral Stone in the Cemetery of the Mon. Length, 2 feet; breadth, 16 inches.

art as exhibited on remains, the date of which has been at least approximately determined. The spirals so abundantly found at the terminations of the Inismurray crosses, as I have already shown, may belong to the oldest age of the Church in Ireland. It should, however, be remembered that they are at times seen on monuments known to date from the eighth or ninth centuries. *Ternoc-mac-Ciarain*, whose pillar-stone remains at Kilnasaggart, in the parish of Jonesborough, county Armagh, flourished in the beginning of the eighth century. His monument exhibits a large number of crosses, the members of which terminate in spiral fashion. At Tullylease, in the parish of the same name, county Cork, is the tombstone of St. Berichter, who, according to the *Annals of the Four Masters*, died A.D. 839. These are probably the latest known examples of their kind. As far as I know, these spiral decorations seem to have prevailed in Inismurray to a greater degree than elsewhere. The same remark will apply equally to the design which, upon one slab or pillar, exhibits two or more (sometimes five) crosses.

Some broken pieces of richly-carved, and no doubt extremely early monumental slabs, are to be found lying upon the altar of St. Molaise, or in the adjoining graveyard. An interesting example also occurs at *Teampull Muire*, outside the cashel. It is not likely that any mere fragmentary portions of such memorials have been carried away, so that we may hope yet to see a number of monuments now supposed to be all but lost, in some degree, at least, restored.

The stone referred to as lying at *Teampull-na-mban*, or *Teampull Muire*, is but a portion, probably little more than half, of a slab (fig. 56) which, when perfect, was, there is reason to believe, one of the most elegant of the many objects of its peculiar kind to be seen upon the island. It measures eighteen inches in length, by nine in breadth. Upon it is incised a figure which is evidently the lower portion of a cross. Archæologists will deplore that the upper members of the figure have been lost, as no doubt their terminations more or less coincided with the divergent spirals and graceful curves which constitute the

design of the base. Besides, it is not in the least unlikely that at the intersection an interesting example of so-called "Celtic" tracing may have been exhibited, to say nothing of the probability of the name of some distinguished cleric or chieftain having been carved on the missing part of the *leac*.

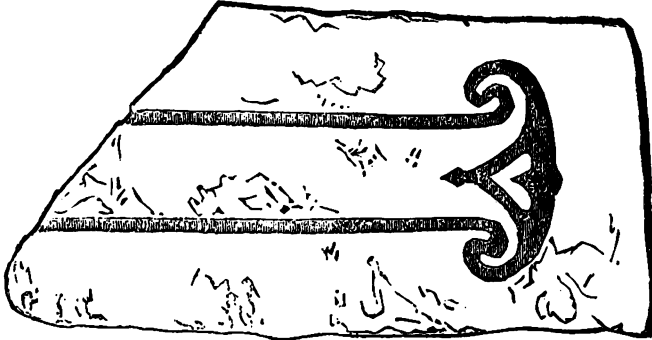


Fig. 56.—Fragment of Monumental Slab at *Teampull-na-mban*, or *Teampull Muire*.
Length, 18 inches.

A stone which may be seen on the altar of *Teach Molaise* (fig. 57) merits especial attention on the part of such antiquaries as make the subject of primitive symbolism

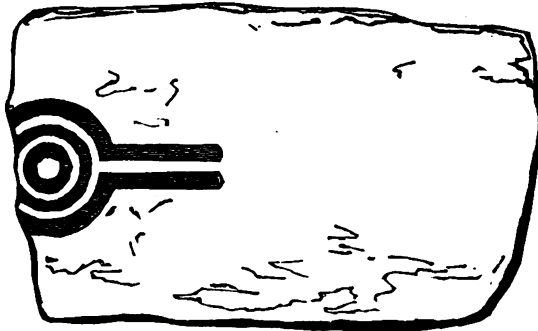


Fig. 57.—Fragment of Monumental Slab on the Altar of *Teach Molaise*.
Length, 11 inches.

their study. Like the example just figured, this relic is but a fragment. It would seem, however, to retain nearly the entire of the device with which it was origi-

nally carved. This may be described as consisting of three concentric scorings, of which two are complete circles, the third, and outermost, being penannular, with parallel offsets from the opening extending lengthways on the stone to a distance of about two inches. This is exactly the style of design which appears upon many "earth-fast" rocks, *dallans*, and on the walls of (as far as has been ascertained) prehistoric remains in Ireland. The missing portion of the stone was probably less than a foot in length, and would appear to have carried with it only a small portion of the two outer circles. That the carving is a relic of extremely early date there can be no question. It would seem, like kindred work remaining at Tullagh, Dalkey, and other sites of primitive Christianity in Ireland, to present, as it were, a connecting-link between pagan sepulchral scoring, and the earliest Christian carvings to be found in the British Islands.

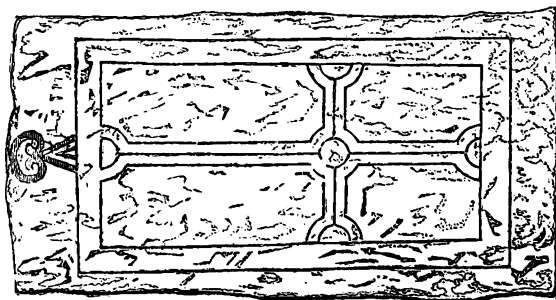


Fig. 58.—Monumental Stone lying to the south-east of *Teach Molaise*.
3 feet 2 inches in length.

The burial-slab (fig. 58) may be regarded as somewhat less ancient than, at least, the great majority of those hitherto described. It should probably be looked upon as immediately following the primitive Christian monuments remaining upon Inismurray, and others of like character which not unfrequently occur in early Irish cemeteries, as at Mainister, Aran Mor, *Ardoiléan*, off the coast of Connemara, and elsewhere. It bears no lettered inscription. Perhaps the reputation of the individual

over whom it had been placed was so great that of old an epitaph was considered unnecessary. The "family" may have thought that the flag would ever be pointed to as covering the grave of a beloved and well-remembered brother. Indeed, it is worthy of remark that all the inscriptions remaining upon the island are found on small unpretending-looking stones, while the larger monuments, though often bearing beautifully-designed crosses, are otherwise uninscribed. The flag measures three feet two inches in length, and one foot eleven inches in breadth. The cross which it exhibits is in the Latin style, with a small circle at the intersection and semicircles, averaging four inches in width at the extremities of its members. This is a very usual Irish fashion. The figure is inclosed by a border formed of two incised lines, which may be described as running roughly parallel to each other, the space between them varying from four and a-half to two and three-quarter inches. From the base of this border, in line with the shaft of the cross, a very elegant pendant-like device extends to a distance of about five inches. In it may be recognized an interesting example of the divergent spiral. Whether this appendage should be considered symbolic, or merely ornamental, is a question very difficult to form an opinion upon. It may possibly be the conventional ship which, in early ages of Christianity, was adopted as an emblem of the Church. In some carvings of this class, less *bizarre*, it is evident that the work was intended to suggest the idea of a galley with mast and yard. It seems to me not improbable that we have here the ship idea very fantastically expressed. The upper lines may indicate a set square-sail, by which the mast is hidden. Pre-Raphaelite artists, even those of the best classic period—sculptors as well as painters—did not generally trouble themselves to represent objects, whether marine or otherwise, in their proper forms and proportions. The monument lies in the cemetery a little to the south-east of *Teach Molaise*.

Within the cashel, nearly adjoining the portal (designed and erected by the people of the Board of Works), a slab (fig. 59) will be observed. The stone is flat and

thin, and, as a monument, slightly imperfect; but no important portion appears to have been lost. It measures twenty-seven inches in length, by twenty-one in breadth, and bears an incised cross, of rather plain, but graceful design. It is otherwise uninscribed. The cross may belong to any period between the eighth and twelfth centuries. It exhibits no details pointing to a particular school or age; but doubtless, beneath, or close to it was laid, in a last earthly resting-place, all that was mortal of some member of the insular community.

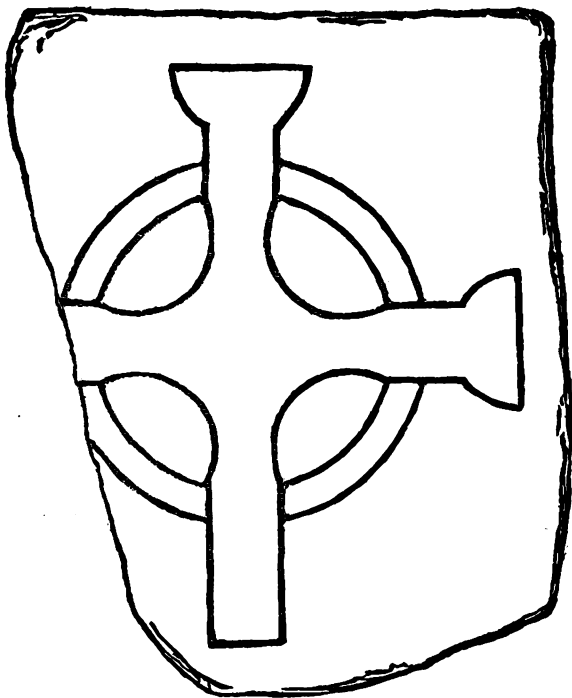


Fig. 59.—Cross-inscribed Monument near the Modern Portal of the Cashel.
Length, 27 inches; breadth, 21 inches.

A pillar-stone (fig. 60), standing close to the western gable of the "Church of the Men," is the last monument of a sepulchral, or memorial class, to be described as existing within the cashel. It bears an elegantly-proportioned

Latin cross rising from a horizontal bar, slightly sunken, and having a breadth similar to that of the members of the cross proper, *i.e.* of two inches or thereabouts. The stone at present rises to a height of some five feet above ground; but it stands firmly, and much of the base would appear to be imbedded in the soil. Unhappily, like other relics of the same class remaining upon the island, it seems never to have possessed lettering of any description.



Fig. 60.—Pillar-stone and *Bullàn* standing at the Church of the Men.

The Bullàns.—In various parts of Ireland, upon rocks, boulders, and other monoliths are found basin-like depressions, popularly called by Irish-speaking people, *bullàns*, which word may be translated “little pools.” It has been supposed by not a few eminent antiquaries that remains of this curious class, being discovered in connexion with a considerable number of our most venerable ecclesiastical establishments, are therefore unquestionably of Christian origin, and were devoted to baptismal rites. On the other hand, it has been maintained (see Dr. Martin in the *Journal R. H. A. A. I.* for July, 1875, p. 438) that they were rude mortars, in which the priests, living in connexion with such churches, in a very early age after the introduction of Christianity, had ground their corn for food. The Rev. James Graves has remarked that he “felt inclined

to acknowledge that there was some probability in this view. He had no doubt that the clergy lived close to, if not within, the ancient parish churches. In many instances the arrangements for a loft, or upper room, might yet be traced at the west end of some of these ruined buildings. The stones were so extremely rude that there was a difficulty in believing them to have been used as fonts even at the earliest period of Christianity in Ireland, and the hollows certainly were too small to have served for total immersion. On the contrary, however, it must be remembered that if unsuited for baptismal purposes, many of these *bullàns* were also, from their depth and small size, ill-fitted even for mortars. There was a suspiciously pagan aspect about this class of ancient remains."

We find these *bullàns* at Cong, Co. Galway; Glendalough, Co. Wicklow; Ullard, Co. Kilkenny; Rathmichael, Co. Dublin; Templenaffrin, Co. Fermanagh; Killinagh, in the same county; Rosscorn, Co. Galway, and in numerous other sites of early Christianity in Ireland. But the great fact remains that they are discovered in districts, especially of the north and west, which had never possessed a church or Christian cemetery. They are found grouped upon the face, or nearly perpendicular side of the natural rock, upon the surface of boulders, and in the recesses of natural or artificial caverns. They may be seen on the shore of lough or river, or near the summits of lofty mountains. They are occasionally found within the chambers of pagan cairns. Examples of the largest variety occur at *Sliabh-na-caillighe*, Dowth, and Newgrange. In the last-named monument, within a somewhat shallow basin of considerable dimensions, two large cup-like artificial hollows, admirably wrought out, occur. In plan our *bullàns* are very generally circular, or nearly so; but in depth they vary considerably, some being extremely shallow and flat-bottomed, while others in section present the figure of an inverted cone acutely pointed. The great majority are simply bowl-shaped.

In a note to "*Loca Patriciana*," p. 281, vol. iii., 4th Series, of the *Journal R.H.A.A.I.*, will be found

an interesting reference to a stone of this class. *Mesgegra*, King of Leinster in the first century of the Christian era, is slain and decapitated by *Conal Cearnach*, the champion of Ulster. The head is laid upon a stone, "and the story records that the blood pierced the stone, and flowed through it to the ground." This relic of pagan times is said still to remain in the stream opposite the ruins of the Franciscan church, Clane. "It is a '*bullàn* stone,' and has an inverse conical cavity eighteen inches deep and as many wide on its upper surface."

The water which is almost invariably to be found in these hollows is very generally supposed by the country people to possess miraculous curative powers, especially in diseases affecting the eye. It has been explained to me, by a medical gentleman of great experience, that water thus found, being, as a rule, highly acidulated by the decomposition of vegetable-matter, when applied to eyes, or rather eyelids, affected by certain forms of irritation, may, not unfrequently, alleviate discomfort, and even effect a cure. The same fancy prevails in connexion with the water of many of our "holy wells."

Our first churches, there is every reason to believe, were frequently erected in the vicinity of wells which had, from time immemorial, been considered sacred. In like manner, may not the primitive *bullàn* have often suggested a site to the early church builder? If they had been designed as baptismal fonts, it is difficult to account for the appearance of nine, seven, five, four, or two bowls upon the one rock—sometimes one touching the other. From the conical, or right-angular section of some examples, and from the position of others at a considerable height from the ground, in the perpendicular face of a natural rock, the grain-rubbing, or mortar theory is, I believe, in such instances, untenable, as is also that of the basins having served as baptismal fonts.

Two remains of this most mysterious class occur on Inismurray, one close to the west gable of the "Church of the Men," the other opposite the present entrance to the "Church of the Women." The former is figured, along with the monumental stone which stands beside it, in p. 293, *ante*. The hollow is of a somewhat larger

size than usual, is extremely shallow, and of irregular shape. It measures about one foot in diameter.

The example at the "Church of the Women" consists of a very rough boulder-looking stone, one foot nine inches in length, by one foot two inches in breadth. Its bowl is ten inches in diameter, and of considerable depth. This may be looked upon as a very characteristic specimen of the ordinary single-bowled *bullán*, found in connexion with our earliest churches. Both the stones, however, are of unusually small size. The larger examples, like those of Cong and Killinagh, near Belcoo, county Fermanagh, exhibit a number of basins. The last-named has no fewer than nine, in each of which a globular, or egg-shaped stone, like some of those found upon the altar of *Cloca-breaca*, has been set. The tradition upon the spot is, that they were used for the purpose of anathematizing.

The Holy Wells on Inismurray.—Mr. Campbell, in his Introduction to Grant's *Central Provinces of India*, p. 19, after referring to the volume and variety of folk-lore current amongst the natives of the Sagór and Narbada territories—legends of warlike feats, sorcery, witchcraft, supernatural influences, worn-out religious beliefs, &c.—observes: "It would be endless to multiply instances. From this hill is heard the sound of fairy drums; in that lake are seen reflected the ruins of a buried city; here the hill-sides have been hollowed into rude temples, there the confluence of two rivers is marked by some solitary temple on the bluff, below which the waters meet." In reading the above how vividly are we reminded of the mythical fancies which prevail amongst a large portion of our own people. Even the sketch of the far Eastern landscape might equally illustrate more than one well-known Irish scene.

Travellers from India describe the appearance of, and the rites practised at, holy wells situated in several parts of the East, in terms which remind us, who have lived in Celtic portions of Erin (and those districts comprise nearly the whole island), not a little of what we may often have witnessed at home. With us attendance



Fig. 61.—*Tober Molaise*, or St. Molaise's Well, near the Cashel.

at such fonts, for devotional purposes, has been universally denounced by clergymen of all denominations. It is curiously true that the custom of offering prayers, &c., at holy wells is the same over a great part of Asia, Africa, and even of America, as it is in Ireland, though, of course, the orisons are as widely different as are the climes in which they are breathed. In one respect, however, the ritual seems to be unvaried—it closes always by the suspension on bushes, trees, or walls in the immediate neighbourhood of the well, of ribbons or rags, usually of very small proportions. Probably the origin of a custom so widely prevailing, so strange and unaccountable, will for ever defy the researches of the learned to trace it. Can the rite be derived from the inexplicable corruption of a once universal religion? It is only reasonable to assume that well-veneration had its origin in the fiery East. No doubt it was carried westwards as tides of mankind followed the course of the sun. After all it presents but one, although the most striking, evidence we possess of the direct descent of the mass of our people, from some long-forgotten tribe, or tribes, of the Old, Old World.

There exists abundant evidence of the fact that in ante-Christian days natives of Erin, in common with those of the British Islands generally, were wont to worship certain trees, rocks, pillar-stones, and springs. The reason for the continued veneration of many wells found in Ireland has been very happily explained by Dr. Joyce in his invaluable work on *Irish Place-Names*: “After the general spread of the Faith the people’s affection for wells was not only retained, but intensified; for most of the early preachers of the Gospel established their humble foundations—many of them destined to grow, in after years, into great religious and educational institutions—beside those fountains whose waters at the same time supplied the daily wants of the little communities, and served for the baptism of converts. In this manner most of our early saints became associated with wells, hundreds of which still retain the names of the holy men who converted and baptized the pagan multitudes on their margins.”

There are two holy wells on Inismurray—one of these stands outside the cashel, near the Water-gate, to which portal it probably gives name (fig. 61). It is dedicated to St. Molaise, and is covered by a stone-roofed, bee-hive-shaped, mortarless structure, measuring, internally, seven feet by six. The doorway, a truly Cyclopean work, is six feet in height, three in breadth at the lintel, and four at the base. Five stone steps lead from this ope to the water, which is neither abundant nor palatable.

Tobernacoragh.—Upon the opposite side of the island, on the brink of the ocean, is the second holy well (fig. 62). Like that of St. Molaise, it is protected by a building, of the bee-hive class, formed of large stones laid without mortar. From it extends, northward, a kind of stone-lined channel, flagged over at its ends, and having an open space in its centre. This channel, which seems to have been excavated through clay and rock to a depth of about two feet six inches below the natural surface, is twenty feet in length. The space referred to is adapted for the purpose of an open-air bath, and there can be little doubt of its having been so used. A scarcely ever-ceasing flow of bright sparkling water passes from the well through the channel, and supposed bath, and, after running a few feet, falls over a low incline into the Atlantic. Between this very remarkable work, which seems unquestionably to have served the double purpose of a baptistry and bath, and *Efynnawn Gwenvain* (the well of Gwenvain), at Rhoscolyn, in the island of Anglesea, there exists a striking analogy. Mr. Robert Young, who has described that well (see the *Journal R.H.A.A.I.* for July, 1881, p. 502), states that “Gwenvain was the daughter of Pawl Hen, of Manaw, and sister of Penlan, who about 630 A.D. was the head of a small sisterhood at Rhoscolyn, of which the cloister-garden still remains—a solitary but interesting relic.”

The name *Tobernacoragh* may be translated the “Well of Assistance”; and very curious stories are told by the islanders in connexion with this extremely weird but romantic-looking place. It not unfrequently happens, especially during the spring and winter months, that,



Fig. 62.—*Tobernacragh*, "The Well of Assistance."

owing to the prevailing tempestuous weather, communication between Inismurray and the mainland is, even for weeks, rendered impracticable. On such occasions it was the custom of the natives to drain the waters of this well into the ocean, as they believed that by so doing, and by the offering up of certain prayers, the elemental war might cease, and a holy calm follow. I was not able to learn from the islanders the precise time when the well had been last drained. It is probably some years since a rite so very pagan in character was practised, and an offering poured forth that would seem originally intended to propitiate some old sea-god of Celtic mythology. Could the god have been Neptune himself under another name?

The Leachta, Stations, &c., with their Monuments.—In the preceding chapters I have described the heart and citadel of Inismurray—the cashel and its contents. But much remains to excite the attention and admiration of all true antiquaries. I allude to the *leachta* and stations which occur at pretty uniform distances from each other, all round the rocky, storm-worn margin of the island. The *leachta* consist of uncemented stones, usually boulders, set together in the form of a cube, the sides of which average about five feet in breadth and height respectively. These rude piles were anciently surmounted by a miniature *dallán*, or pillar, engraved with the figure of a cross, more or less elaborately designed, but in every instance of extremely early character. From some of these monuments the stone has been removed, and in others the carvings with which they were enriched have been so affected by the storms of more than twelve centuries, that even the practised eye will fail to trace the character of what had been ornamentation.

Monuments of this kind are not confined to Inismurray; indeed they are to be found upon not a few of the islands of the west and south (and upon retreats situate on inland waters, as most notably on Station Island, Lough Derg, county Donegal), which had been occupied by early Christian communities. They are everywhere regarded as altars, and each was dedicated to its particular saint.

The stations usually exhibit altars precisely similar to the *leachta*, but are, as a rule, enclosed by a low dry-stone wall, rarely more than two or three feet in height, and about three feet in thickness. These walls are of the rudest possible construction, and must be looked upon only as fences intended to protect the sacred spaces which they encircle against the encroachments of cattle. A single gap, usually exhibiting inclined jambs, is found in each, and was the only entrance. These opes do not appear ever to have been covered by a lintel, or arch. It is manifest that the walls were too low to have admitted within them the construction of a covered portal, or doorway, and there is no reason to suppose that they were at any time higher than we now find them.

Like the *leachta*, the stations were dedicated to certain saints, but the name of the particular saint has not in every instance been preserved.

Pilgrims from the mainland still not unfrequently visit Inismurray. Perhaps owing to the difficulty and uncertainty of the passage during unsettled weather, no particular day would seem to have been appointed for their attendance at the several shrines. The "rounds" are usually commenced at *Teach Molaíse*, and, following the course of the sun, all pilgrims proceed from station to station, and in this manner make a circuit of the island. Even the natives do not seem to have any particular patron day. Their "kingdom" is so diminutive that intending devotees are always within a few minutes' stroll of every centre of devotion which the island presents.

Olla Muire.—Let us now proceed on the usual track of the pilgrims. Starting eastward from *Clashymore* Harbour, a slight walk will bring us to *Olla Muire* (fig. 63), a very considerable station, which, as its name implies, was dedicated to the Virgin Mary. Time and tempest seem to have performed their work of denudation upon the masonry; but, as only a few stones are to be seen lying about, it is not likely that the work has lost much of its original elevation. Its greatest height is about two feet six inches. The thickness varies, in parts, from

two to three feet; but owing to various causes, bulging, and dislocation of stones, &c., it is difficult to secure accurate measurements. The wall is forty-two paces in circumference; its figure a somewhat irregular circle. A gap on the south-eastern side shows where the entrance had been; but the stones of the jambs no

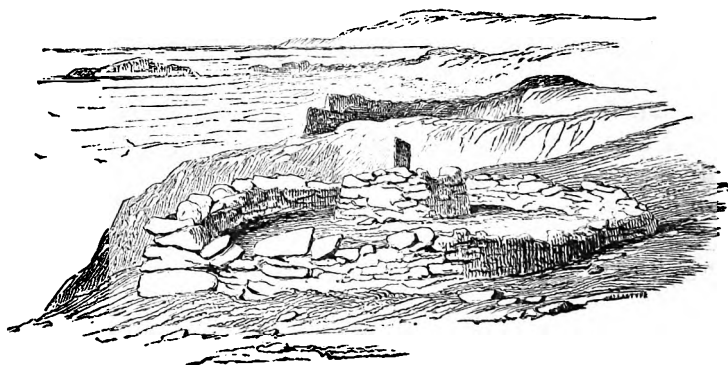


Fig. 63.—*Olla Muire* Station (pronounced Ollamurray).

longer remain *in situ*. As nearly as possible within the centre of this enclosure stands an altar of the usual quadrangular form, measuring, every way, about four feet. From its table rises a very rude stone. This at one time probably exhibited an incised cross, of which no trace, at present, can be discerned.

Trahtán-na-righ fhear (pronounced Trahanareer) Station. At a short distance westwards from *Olla Muire*, will be found a most interesting station called *Trahtán-na-righ fhear*, the "Tratan of the Chieftains" (fig. 64). The buildings, as usual, are composed of rough unhammered and uncemented stones. In plan, the enclosing wall is a square, measuring fifteen feet by sixteen, externally, and with angles rounded off. It is two feet in height, and two feet six inches in thickness. The entrance, which is on the land side, is one foot eight inches wide at the base. The right-hand jamb as you enter consists of a single stone; the opposite jamb appears to have been disturbed. It is quite certain that the wall was never



Fig. 64.—*Traianarij fear* (pronounced Trahanareer) Station.

higher than it is at present, so there was no occasion for a lintel to the passage.

A most curious feature in connexion with this station consists of a bee-hive cell (which still, in parts, retains its stone roof), attached to the western face of the wall, and measuring ten feet in diameter on the interior (fig. 66). This was entered, from the area of the station, by a doorway one foot ten inches high by two feet two inches in breadth. The passage is covered by a large flat lintel, which still remains undisturbed. This little building was probably the dwelling-place of some ancho-rite, and its occupant must have been obliged to creep on hands and knees through this extraordinary doorway whenever he required to enter or depart from his strange domicile.

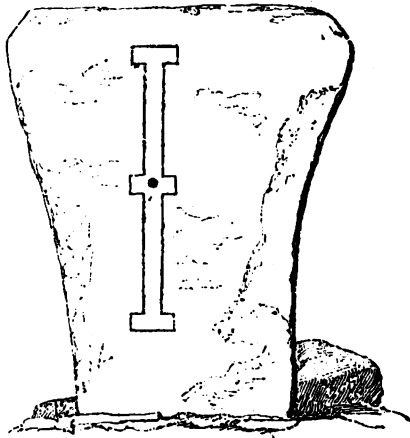


Fig. 65.—Cross on Altar of *Tralánnarig fear* Station. Height above Socket, $17\frac{1}{2}$ inches.

The altar is well and strongly built, the stones being of unusually large size, but there is no appearance of mortar; and the only evidence of a chisel having been used in connexion with it occurs upon a flat slab of sandstone, which rises from it, and upon which a highly quaint and strangely-designed cross, one foot in length, has been deeply engraved (fig. 65). The vertical limb of this remarkable figure is crutched at top and base, and from its centre, which encloses a small cup, extend two



Fig. 66.—Bee-hive Cell in *Trutina* fear.

diminutive arms, the length of the horizontal member thus formed exactly coinciding with that of the terminations already referred to. The stone on which this cross is cut measures above its present socket seventeen inches and a-half by fourteen and a-half in breadth. It may be sunk to a considerable depth in the masonry of the altar. The work is, doubtlessly, one of the earliest remains of its class to be found in Ireland. Bishop Graves discovered one almost exactly like it, both in size and style, in a *killeen*, or primitive Christian cemetery, situate in a remote district of Kerry. He was also fortunate enough to find on Innisvicillane, one of the Blasket Islands, off the coast of the same county, a stone bearing crosses very much of the same type, and, in addition, an ogam inscription. These Kerry monuments are pronounced, on the highest authority, to be as old, at least, as the commencement of the seventh century.

Pursuing our tour, still in the course of the sun, we almost immediately arrive at *Pollnashantunny*, the "Cavern of the Old Wave," a very singular name, in connexion with which, no doubt, of old "hung a tale" of romance and wonder, now lost with the *seannachies* of dim Gaelic days. The scene is weird and awful. Under certain conditions of atmosphere, wind, and wave, this glorious example of ocean's sculpturing would form a subject worthy of the genius of a Petrie or a Danby to suggest—it could not be painted

Leachta Crois mór (pronounced Crossmore)—"Monument of the Great Cross."—This station evidently derives its name from a cross which rises from the centre of an altar standing within the enclosure of a low stone wall, or fence, twenty-four paces in circumference, and differing in no particular from structures of its class which have been already noticed. There is here, however, no trace of a bee-hive cell. The entrance was, as usual, from the land side, and does not appear ever to have been covered (fig. 67). The buildings exhibit no sign of molestation by the hand of man; no stones are lying about. In all likelihood this station, allowing something for wear and tear of storm, stands very much as it



Fig. 67.—*Leachta Crois mór* (pronounced Laghta Crossmore) Station.

appeared when first erected. Its most interesting feature is the cross-inscribed flagstone (fig. 68) which, rising conspicuously above the level of the bleached and mossy wall, seems to sentinel one of the wildest, most impressive, and, I may add, delightfully characteristic scenes to be met with in Erin, whether upon mainland

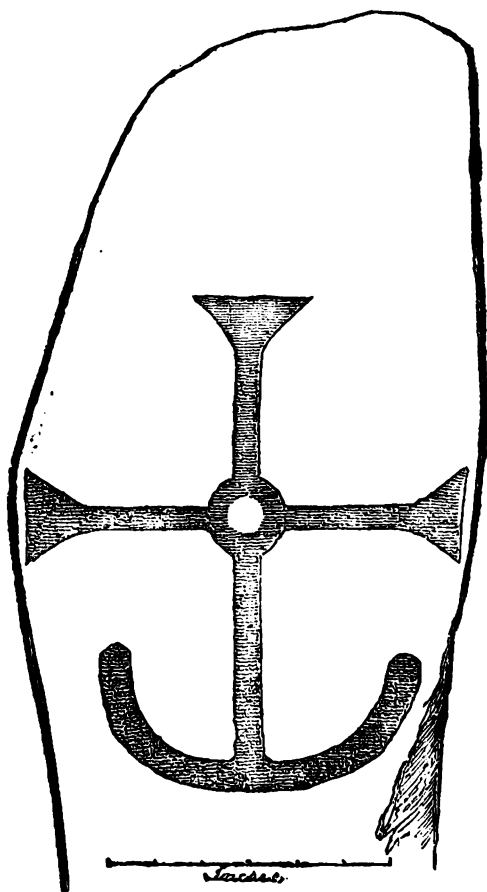


Fig. 68.—Cross on *Leachta Crois mór*. Height, 19 inches.

or islet. The height of this monument is nineteen inches; but of course a considerable part of the base does not appear. Its breadth is ten inches, as is also the length of the carving, which figure represents,

probably, the oldest style of cross found in Western Europe. Examples every way similar were seen (and copied) by Bishop Graves of Limerick, in Coptic churches, upon the banks of the Nile.

The *Crois mór* design is essentially the same as one which appears upon a stone discovered in the year 1870, in Glencar, county Kerry, by Bishop Graves, who thus notices it:—"On the back (of the stone) is a Latin cross, rising out of a figure respecting which I cannot venture to determine what it is intended to represent, or what is its symbolical meaning. It may, perhaps, have been meant to denote a ship, the symbol of the Christian Church, as a mast and yard were, by primitive Christians, regarded as a symbol of the Cross." After describing his, and a companion pillar, Bishop Graves continues: "That these Glencar monuments are very ancient is proved by the fact, that whilst the ornamental crosses inscribed upon them manifest considerable taste, the stones themselves show no signs of having been squared or hammered. This is the case with most, if not all, the monuments bearing ogam inscriptions. But these latter differ from the uninscribed and undoubtedly pagan monuments in being generally much less massive."

Close to the rocky point of *Teernaneane*, or the "Place of the Birds," on the northern margin of the island, is a very curious station, called by the natives *Trátán Aodha*, the *Trátán of Aodh*, a name generally, but absurdly, translated into English "Hugh." The station consists of a dry wall nearly circular in plan, and measuring sixteen feet in internal diameter (fig. 69). This work, which presents a considerable batter, is of a strength and massiveness at least unusual in station fences, measuring fully four feet six inches in thickness at the foundation. Its greatest elevation is three feet three inches; but much of the wall is considerably lower, especially near the entrance, where it stands scarcely two feet in height. A most remarkable fact in connexion with this so-called "station" is, that it is completely environed by a *mur* of the rath class, and apparently consisting of earth and small stones. This surrounding rampart would scarcely, I imagine, be considered necessary for the requirements of



Fig. 69.—*Triton Aodha* (pronounced Trahanee) Station.

religious exercises, only. It presents every appearance of the place having been a habitation of some kind—not a bee-hive hut, certainly, as no *debris* of a stone roof can be discovered within or around the wall; but a covering constructed of lighter material, such as shingles or hides, may of old have sheltered so limited an inclosure. We read of a kind of work called *bo-dun*, or “cattle fort,” which was used in early times in Ireland for the better security of kine against sudden attack on the part of freebooters. The northern seaboard of the island being extremely lonely and open to rovers, may possibly have required a fold of refuge, and a defensive position for the old guardians of the coast, in cases of sudden predatory attack, especially during the long nights of winter.

A rambling and silly legend is told in connexion with a slight depression, supposed to be the mark of a child's foot, which appears on one of the stones at the entrance. The former is not worthy of repetition, and the latter is evidently a fossil mark.

Tráitín Aodha, in later times, may possibly have been mistaken for a station, especially as at a short distance from it stands an altar similar to those found in sacred inclosures of that description; but the name of the saint to whom it was dedicated has not been retained, and the pile is simply called *Altoir*, “altar.” It is square in plan, seventeen feet eight inches in girth at the ground, and still exhibits a finial, consisting of a rude flagstone devoid of cross or carving of any kind set upright in its summit.

In the same direction, a little inland from the brink of the cliff, a very slight grassy elevation, through which a few bleached stones appear, is styled by the natives *Leachta-na-sagart*, or the “Priest's Monument.” It is not remembered on the island who this ecclesiastic was, nor is there any reason assigned for his interment in a spot so far from any church, and where, certainly, but one solitary grave appears.

“LEACHTA PATRAIG” STATION.

At *Rue*, i. e. the “Red” Point, the most eastern extremity of the island, are the ruins of a fine altar bearing the above name. It measures eight feet six

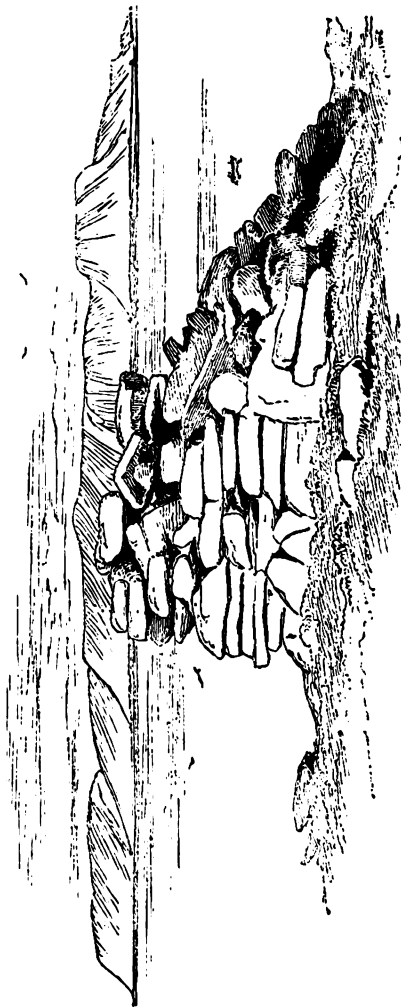


Fig. 70.—*Leachta Patraig* (pronounced Laghta Patrick) Station.

inches by six feet seven inches, and is at present four feet five inches in height (fig. 70). The upper courses of the masonry have been much displaced; and the customary cross, or rather topmost stone engraved with that figure (if it ever here existed), is no longer to be found. The view from Rue Point is extensive and beautiful, embracing the entire range of the Sligo Mountains from Benbulbin, as far almost as the Bundrowse river. There exists no tradition in reference to this monument; but, from the name it bears, there can be no doubt that it was raised to the honour and memory of our National Saint.

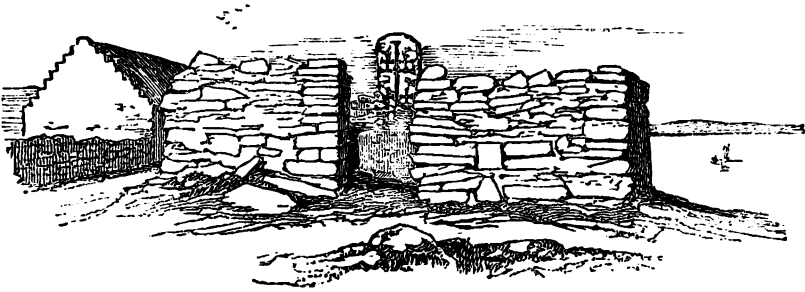


Fig. 71.—*Tríoníd mór* (pronounced Treenode more), or the Great Station of the Trinity.

A walk by the cliff's edge of little more than a quarter of a mile will bring us to the Great Station of the Trinity, called by the people of the island "*Tríoníd mór*" (fig. 71). Here are the well-preserved remains of a structure measuring eight paces in length, by seven in width externally, and, like a church, extending east and west. There is a passage in the western end, but no lintel remains, if indeed one had been required to an ope which could never have been more than a few feet in height. The masonry has a comparatively modern look, and is like that of the less ancient portions of *Teampull-na-mban*, or the "Church of the Women," standing close at hand—which additions or restorations are probably not older than the fourteenth or fifteenth century. The interior of the station is much choked with stones and weeds, and may, very likely, contain a number of interesting monuments which lie hidden. A pillar-stone, how-

ever, raises its cross-inscribed head above the gray walls and tangled herbage (fig. 72); it measures upwards of three feet in height, and one foot six inches and a-half in breadth, just above the arms of the large cross, where

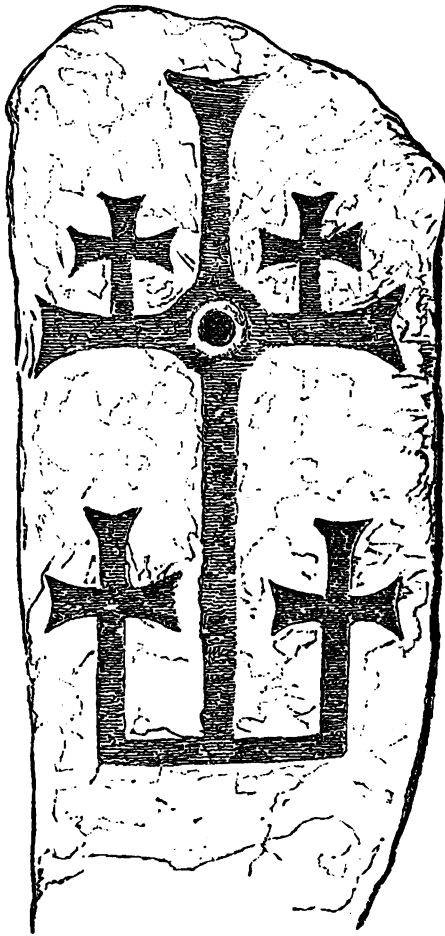


Fig. 72.—Head of Pillar Stone in *Trionid mór*, or Great Station of the Trinity.

it is widest. It is quite impossible to explain the symbolism of these crosses. Other examples of the same design will be found described in these pages; but this cross is by far the finest. All are very early.

A few yards from *Trioníd mór*, to the south-westward, is the Little Station of the Trinity (fig. 73). It is twelve paces round, very rudely constructed, and of inconsiderable height; yet, on account of the cross-inscribed flagstone which it bears set up near its centre, the spot remains a point of high interest to students of early Celtic art. The stone measures two feet in height from its socket—composed of a number of rough boulders—and one foot one inch and a-half at its broadest part near the head; the base is ten inches and a-half in width. Each of its greater surfaces has been sculptured with the figure of a cross, one of which is highly artistic in style, and much resembles in design and method of execution the beautiful figure



Fig. 73.—*Trioníd beg* (pronounced Treenode beg), or the Little Station of the Trinity.

noticed at p. 272, as occurring on a slab now standing upon an altar attached to the southern side of the cashel wall upon the exterior. It will be observed, however, that here there is a difference, inasmuch as three of the triquetras, which terminate the members of the cross, exhibit in one of their loops (that joining the figure) a pellet in *basso-relievo*; and at the intersection may be noticed a quatrefoil, the bands or fillets of which, according to the usual spirit of early Irish art, must have interlaced, though now, owing to the action for ages of frost and rain, the carvings have become considerably worn and obscured; nevertheless the pattern, by the practised eye, can still be distinctly traced (fig. 74).

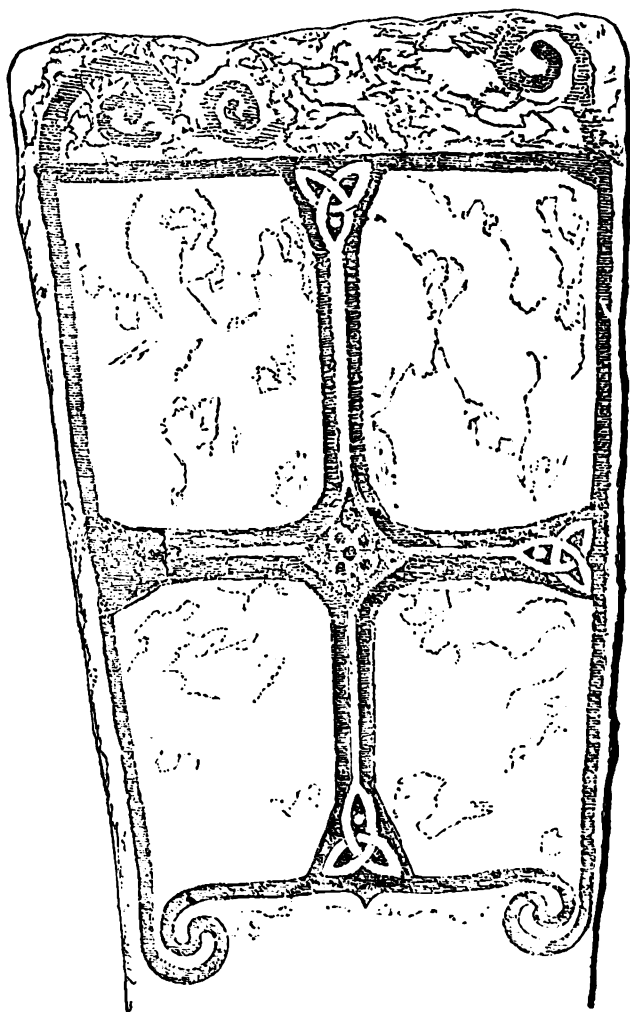


Fig. 74.—Cross-inscribed Stone in *Trionid beg*, or the Little Station of the Trinity.
Height above Socket, 2 feet.

Of the cross found upon what may be styled the reverse of the monument, all that need be here said is, that it possesses no feature of special interest, and is therefore sufficiently illustrated in fig. 73, which presents a general view of the station. Yet, from its very simplicity, the design is valuable as being found with a companion cross, highly elaborate in character. The two being certainly contemporaneous, it indicates a fact, which writers on the subject of Celtic ecclesiastical art might often do well to bear in mind, that speculation as to the ages of monuments of various classes found in Ireland is rather hazardous, if directed only by consideration of the degree of richness or rudeness which may be exhibited in details.

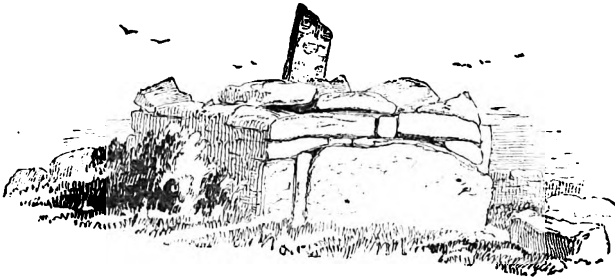


Fig. 75.—The Station of Mary.

The Station of Mary stands at a short distance from the Little Station of the Trinity just noticed, close to *Teampull-na-mban*, or the "Church of the Women," sometimes called *Teampull Muire*, or *Murray*, the "Church of Mary." It is of oblong form, measuring seven feet by four feet eleven inches, and is two feet ten inches in height. From its table rises a small flat stone which has been sculptured with two crosses, but the carving on one side has become almost entirely obliterated by time and the growth of lichen—so much so that it is impossible to trace the design with any degree of certainty.

In the close vicinity of this altar or station is a pillar or flag standing upright, and measuring two feet eight inches in length, eleven inches in width, and seven inches and a-half in thickness. Upon one side is inscribed a

very early cross, Latin in character, and measuring one foot three inches in length. The opposite side is plain. A cross very similar occurs upon the "holed stone" pillar which stands by the side of the pathway verging upon the "Cemetery of the Women," in which this relic stands. The holed stone to which I refer has been already described. There is a second upright stone remaining in the same cemetery, which, on account of the singularity of the cross design which it bears, is particularly worthy of antiquarian notice. Indeed, I do not recollect to have seen elsewhere anything like it, but at the same time I am not prepared to assert that the Inismurray example has not its fellow in some remote and hitherto unexplored cemetery of Ireland or Scotland, or



Fig. 76.—Pillar-stone near the Station of Mary. Back view, showing remaining Cross. Height, above ground, 2 feet 8 inches.

of some other country where, at an early period, Christianity prevailed. The figure may be thus described :—The vertical member or shaft is one foot eight inches in length; at a distance of three inches from its head the shaft is bisected by a horizontal bar four and a-half inches long—the formation of a Latin cross being the result. The upper members of this figure terminate in the small triangular expansions so often found in early Irish works of a similar class. The cross, from the level of its arms, is surmounted by a kind of semicircular nimbus ten inches in diameter, and consisting of two slightly sunken bands, separated from each other by a space of about

three-quarters of an inch. These bands, at the level already indicated, cease to be concentric, and are continued downwards, in gentle but not parallel curves, until they join the shaft—the one at a distance of six inches and a-half from the cross-head, the other, and outer, four inches and a-half lower. A double heart, or kite-like figure, is thus presented.

The lower part of the shaft seems set in a semicircular groove or band, through which it passes to a dis-

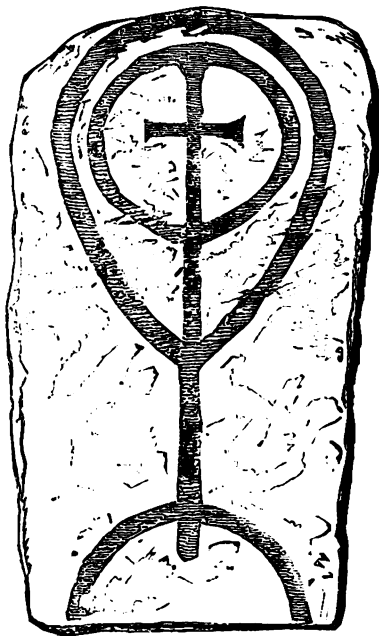


Fig. 77.—Pillar-stone in the Cemetery of the Women.

tance of one inch and three-quarters. This termination had the same diameter as the nimbus. Can it be supposed to denote an anchor? We know that by the early Christians of Rome an anchor was considered emblematic of their faith, and that it has been found engraved upon their tombs, or memorial stones.

Though varying slightly here and there, the thickness of all members of this most curious example of symbolism may be described as more or less uniform. Of the great

antiquity of the monument there can be little doubt. The stone is of comparatively small size, measuring only two feet three inches in height, by fourteen inches in breadth.

As has been already intimated, the celebrated St. Columba—better remembered by his countrymen under the name *Columbkille*, or “Columb of the Churches,” from the number of religious foundations which he had established in every part of this kingdom and in Scotland—is traditionally stated, by the Inismurray natives, to have been partner with St. Molaise in the

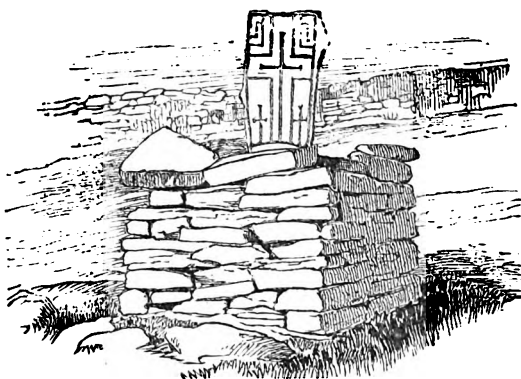


Fig. 78.—*Leachta Cholúimcille* (pronounced Laghta Columkille) Station.

erection of *Teampull-na-Bfear*, or the “Church of the Men,” within the cashel (see p. 224). No manuscript or printed authority, as far as I can ascertain, exists to connect St. Columba with this island, and yet, that he had often visited the place can hardly be doubted, his famous monastery of *Druim-cliaibh-na-g-cros*, or “Drumcliffe of the Crosses,” lying at a little distance from it on the opposite coast of Sligo. In a poem attributed to St. Columba occur the lines:—

“Beloved of my heart, also is the West,
Drumcliffe at Culcinne’s Strand.”

We may assume that the founder of the monastery of Iona, of *Tor Inis*, now Tory Island, off the coast of

Donegal, and of other sea-encompassed or maritime localities, was no indifferent sailor, and that while sojourning at "beloved" Drumcliffe he would, at least occasionally, be tempted to make a curach trip to the neighbouring islet, where ruled his friend Molaise. Be this as it may, we find in close proximity to the remains last noticed a station (fig. 78) still called by the people *Leachta Choluimcille*. This altar, which is perhaps the best-preserved work of its class remaining upon Inismurray, is nearly

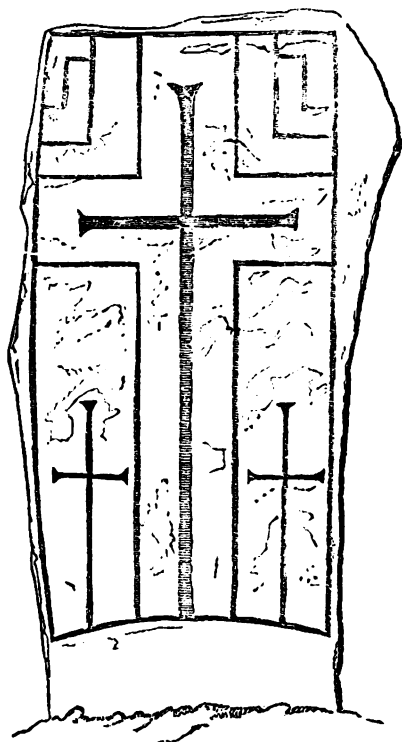


Fig. 79.—Columbkille's Altar-flag.—Front view. Height, 31 inches.

square in plan, measuring, at the ground, four feet seven inches and a-half, by four feet two. Its height is three feet four inches. Some of the upper stones seem loose and a little displaced, otherwise the masonry has but slightly suffered from "Time's effacing fingers." As usual, from the centre rises a cross-carved flag. In this

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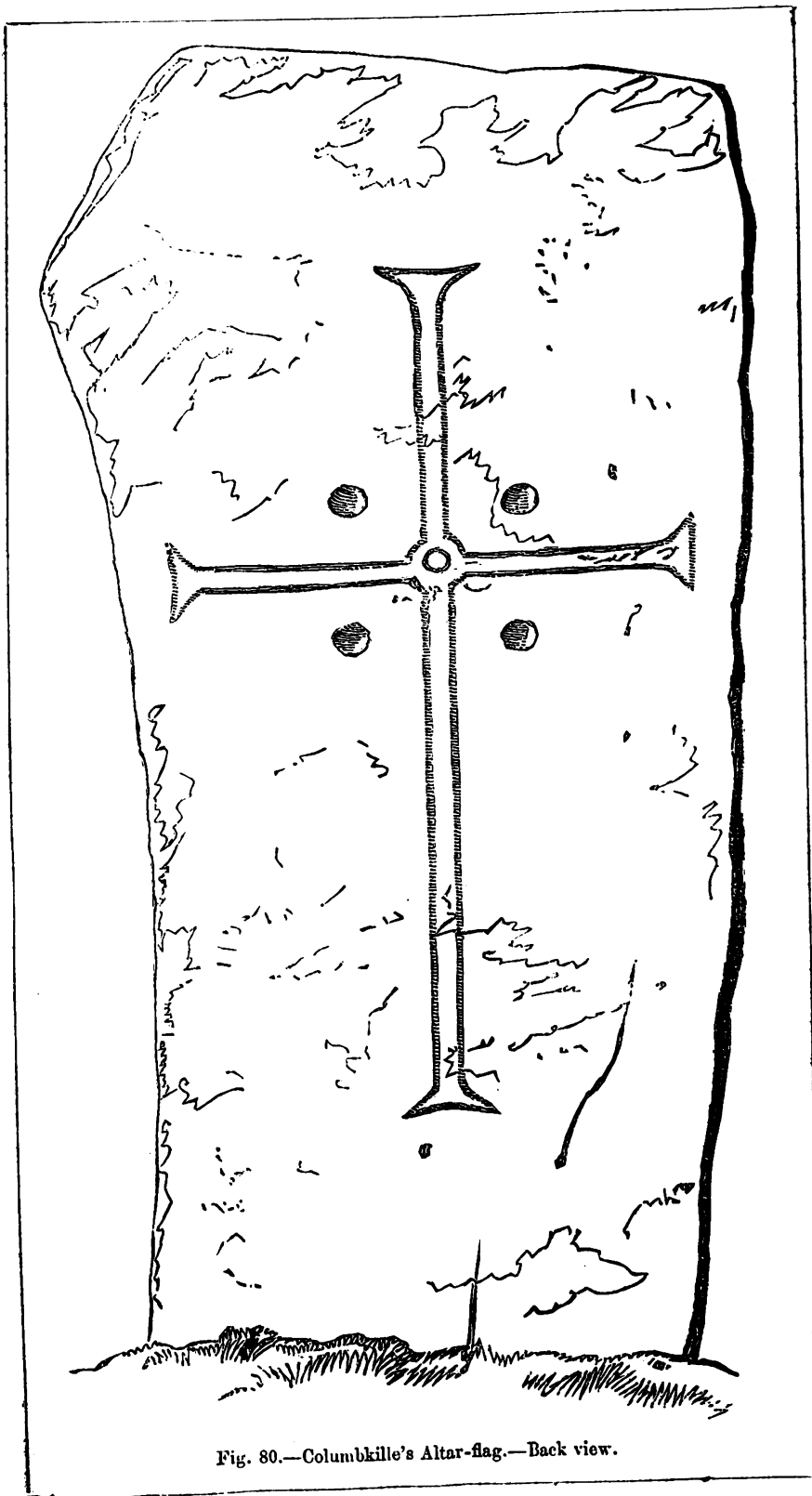


Fig. 80.—Columbkille's Altar-flag.—Back view.

instance the stone, which measures thirty-one inches in height by sixteen and a-half in breadth, must be considered particularly interesting, as it is inscribed on both sides, the figures being crosses of the earliest type. The richest carving occurs on the side which nearly faces *Teampull Muire*. It consists of a plain Latin cross, within the lower quadrants of which there are two crosslets, also Latin; the three rising from a curved line. It is possible that in the curvature of this line exists some cryptic symbolism. The upper quadrants display a kind of design not uncommon on some of our earliest Christian lapidary remains, and which is occasionally found in connexion with enamel work on bronzes of what has been called the "late Celtic period." It has a very Grecian look. Round the central cross are lines forming a second large cruciform figure. The entire composition is enclosed by a continuous border, the base of which is the curious curved line supporting the three crosses (fig. 79).

The reverse carving is a plain, severe Latin cross with a small circle in its centre, the usual triangular expansions at the termination of its shaft and arms, and with a dot or cup depression in each of its quadrants (fig. 80). It is extremely interesting from being found in connexion with its more elaborate companion. Both may be considered as old as a time immediately following the death of St. Columba. They can scarcely be later than the commencement of the seventh century, and may be a little earlier.

We have now all but accomplished the island's round, *Reilic Odrain*, the next station, lying less than one-fifth of a mile eastward of *Ollamurray*, the point from which we started. The name signifies, the "Cemetery of Odrain," or "Oran," a contemporary and companion of St. Columba, who, by-the-by, had elsewhere a burial-ground called after his name, viz. *Reilig Ourain*, adjoining the monastery of Iona. Of the Scottish *Reilig* I shall have, presently, a word to say.

The station is an enclosure of very early date, as may be judged from the style of its dry-stone masonry. Near the centre is an altar which, as it exactly resembles others already described, requires here little

notice beyond a statement of its measurements. In length it is seven feet six inches, and in breadth six feet, the height averaging about three feet six inches. The surrounding space has evidently long been used as a cemetery, many flagstones, and other sepulchral memorials lying about overshadowed by a wilderness of weeds and briars. The aspect of the spot is indeed one of loneliness and neglect, but happily the masonry does not appear in any part to have suffered from the effects of time, or of modern restoration. The rank growth of vegetation, however, which renders a full examination of the monuments—here so interestingly grouped together—a work of some discomfort, might well be thinned, or

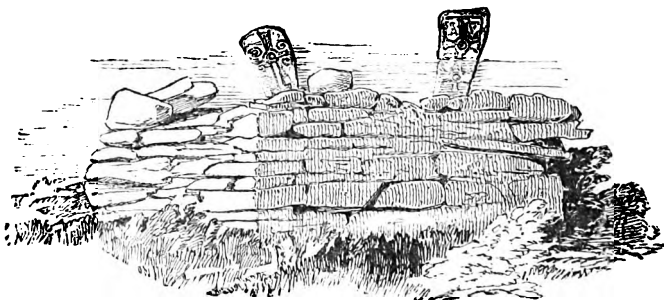


Fig. 81.—Altar of *Reilie Odrain* (pronounced Relickoran) Station.

altogether removed. If picturesqueness alone were desired no one would have cause to complain of the present state of this venerable site.

Upon the altar are two examples of cross-design, one of which is highly interesting, as it exhibits in the arm terminations rather elaborate developments of the divergent spiral pattern, such as an artist of the sixth or seventh century might have studied from models even then ancient. The slab is of comparatively small size. (See scale attached to fig. 82, next page.) At the time of my visit to the place, the second slab, fig. 83 (also evidently of great antiquity), was so overspread with lichen, and so weather-worn, that to trace much of its carving, with a degree of certainty, was hardly possible. From a drawing then made an

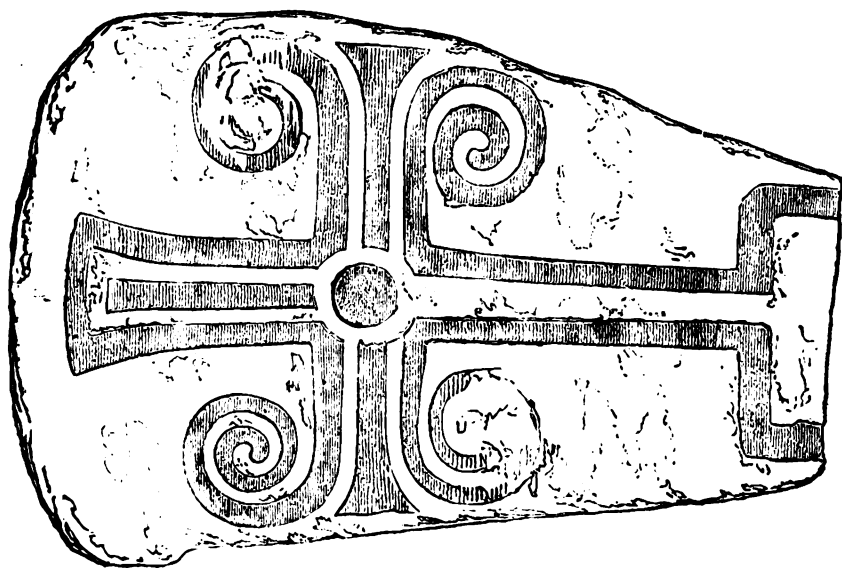


Fig. 82.—Stone on *Relic-Odrain* Altar.—No. 1.

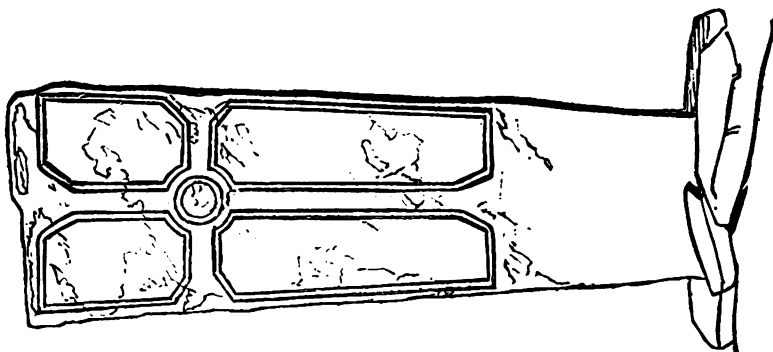


Fig. 83.—Stone on *Relic-Odrain* Altar.—No. 2.

idea may be formed of the general appearance of the *leac* only. It is to be regretted that the patterns within the quadrants are not available for the purpose of comparison with others found upon the island. The stone measures eight inches in breadth, by about twenty-four in length from the socket.

A pillar, five feet in length (above ground), and fourteen inches in breadth (fig. 85), remains within the



Fig. 84.—Pillar standing in *Reilie-Odrain*. Height, 5 feet above ground.

enclosure. Upon one of its faces is displayed, deeply engraved, that inexplicable design of a large central Latin cross, accompanied within its quadrants by crosslets. The monument remains in a perfect state of preservation, and may perhaps be considered the finest of its type that can be referred to.

Probably the cemetery retains other carved memorial stones; but I have described all that are now above the present surface of the soil. The spot is sheltered from the usually prevailing north and west winds, so that vegetation, accompanied, of course, by an ever-increasing growth of mould, is here exceptionally luxuriant. From the following note, p. 283, in Pennant's *Voyage to the Hebrides*, it would seem that the burial-place on Iona, called after St. Oran, was, in the time of the writer of that interesting volume, very much in the same neglected state:—"Arrived at *Reilig Ourain*, or the 'Burying-place of Oran': a vast enclosure, the great place of interment for the number of monarchs who were deposited here, and for the potentates of every isle, and their lineage; for all were ambitious of lying in this holy spot. The place is in a manner filled with grave-stones, but so overgrown with weeds, especially with the common butter-bur, that very few are at present to be seen." The aspect of neglect exhibited by *Reilig-Odrain* on Inismurray might also well excite remark.

Now that the antiquities of Inismurray have been placed under the care of the Board of Works, it is much to be regretted that no responsible caretaker appears to have been appointed. Not a few of the cross-inscribed flags, even some of those bearing inscriptions, are liable at any moment to be utilized as head-stones to modern graves. In many parts of Ireland slabs of this kind are not unfrequently, on the occasion of an interment, placed immediately over the coffin, and buried along with it. Thus, a valuable work may be lost for ages, perhaps for ever. It is not only in this manner that loss and damage might overtake a number of the monuments which still happily remain. From Clonmacnois, Glendalough, and other sites of early ecclesiastical importance in this kingdom, many memorial stones of the highest interest have within the last twenty or thirty years been surreptitiously removed. The denudation of the great regal cemetery at Clonmacnois, by the removal or destruction of scores of its lettered stones, is a fact almost of yesterday. These memorials had been placed over the graves of kings, clerics, chieftains, warriors, poets, historians,

and other men of mark in their day. Of the inscriptions collected by Petrie at Clonmacnois in 1822 nearly one-half have disappeared!

The people of Inismurray would most certainly now resist any attempt to remove even the most fragmentary relic of early days from the island, or even from one cemetery to the other, but they cannot at all times be upon the watch. Several of the smaller *leacs*, and not a few of the altar-stones, as has been shown, are extremely small and portable. They are just the class of object to excite the cupidity of an average curiosity-hunter. An official custodian should attend every party of strangers by whom the island may be visited, if it were only to guard the lithic treasures from possible attacks by the ordinary modern tourist, who too often will not hesitate to chip and deface a time-honoured relic in order to add "specimens" to his scrappy, and meaningless collection.

It was in this way that a celebrated inscribed stone, which was supposed to mark the grave of an Irish Monarch, gradually disappeared from the *Righfert*, or "King's Cemetery," at Glendalough. Bit by bit it was sold to tourists by the lying "guides" (so called) who infest that time-hallowed spot. In like manner the noble historical yew-tree which grew close to the cathedral, and had been, as there is every reason to believe, planted by St. Kevin himself, slowly vanished, its very roots being utilized by the manufacturers of paper-folders, snuff-boxes, cigar-cases, and other trifles, such as travelling "'Arry" delights to secure for exhibition in his cabinet of "curiosities."

Happily Inismurray has not as yet become a fashionable show-place, and in modern times, at least, the cross-inscribed, or lettered monuments would seem as a rule to have remained unharmed except by the rude hands of excise officers, or the trampling of cattle.¹

¹ The Board of Works, after restoring (?) the cashel and its edifices, erected no gate to prevent cattle or pigs from straying into the interior, and roving through

the graveyard, so the islanders, to meet the difficulty, have stopped up the entrance by blocking it with several cross-inscribed flagstones!—Ed.

CONCLUDING REMARKS.

At *Reilic-Odrain* our round of the island must terminate. A walk of a few minutes would bring us to the station of Ollamurray, at which point our short but interesting itinerary commenced. All has been described except one small altar, situated to the north-east of the cashel, about midway between it and *Teernaneane* on the brink of the Atlantic. (See map, p. 175.) The pile is now nameless; and as the stones of which it is composed are much disturbed, further description of the ruin will not be necessary.

Before finally closing this notice of Inismurray, I would venture to call attention to a pair of quern-stones, which, at the time of my last visit to the place, lay by the side of a rude pathway, leading from *Reilic-Odrain* to the cashel. They would, doubtless, be readily pointed out to visitors by any of the natives. These stones represent the oldest kind of mill known in the world. They have been used in the far East from time immemorial, and are even mentioned in Holy Scripture. "Two women shall be grinding at a mill, the one shall be taken, and the other left." *Bro* is the name by which these Old-world machines are, or rather were, known in Ireland, where they have been discovered in connexion with the earliest human habitations—in natural caves, souterrains, lisses, crannogs, and often in the immediate neighbourhood of our oldest churches. They were used by the Irish all through the middle ages, and were not uncommon in the wilder districts, even down almost to our own times. The Inismurray example is probably the latest hand-mill of its class produced in Ireland, having been made only some eighteen years ago, for purposes in connexion with the manufacture of poteen. The upper stone measures one foot ten inches in diameter, and the orifice through which the grain was poured, to send it in contact with the nether stone, four inches and a quarter.

A generally-received tradition prevails amongst the people of western Sligo, that St. Molaise, besides his chief monastery on Inismurray, possessed establishments

situate in various districts of the neighbouring mainland. Of these, probably the most important was the Abbey of Staad, some remains of which occupy a position close to the Atlantic shore, in the townland of Agharrow, not far from Streedagh Point. The ruins mainly consist of portions of a church, or chapel, which was of an oblong form, and measured internally thirty-four feet in length, by fourteen feet five inches in breadth. The walls, which vary in height from ten feet eight inches to three feet, are at the base three feet in thickness. The masonry consists of rather small stones rudely laid; and plenty of shell mortar has been used. At the eastern end are the jambs of a window, which had been on the inside four feet eleven inches in height, its external breadth being six inches, with an inward splay to the extent of three feet. At the south-eastern angle of the church, within the side wall, is a recess (perhaps a *pis-cina*) twenty-two inches broad, seventeen inches in height, and the same in depth. The doorway was probably in the south side-wall, but its position cannot now be traced. Altogether the building presents a very mediæval look; but as the ruin is encompassed by traces of a *mur*, it probably occupies the site of a much more ancient structure. The natives assert that this *Teampull* was built by St. Molaise for his own accommodation when weather-bound on his way back to the island. The enclosure is now only used for the interment of unbaptized children, though the church appears to have been formerly surrounded by a cemetery of the ordinary class.

From this spot a very fine view of Inismurray is obtainable, and a kind of creek, in the immediate vicinity, affording a little shelter, is still often used as a point for landing, or embarkation, by the islanders.

Some notice of a second locality on the mainland, nearly opposite Inismurray, and associated with the name of St. Molaise, may fittingly be given here. I allude to *Tober Molaise*—now called by the natives *Tubber Molash*, or the “Well of Molaise”—which lies on the slope of a hill, at a distance of about one hundred and fifty paces from the parish church of Ahamlish.

The well is a circular pool of small diameter, encompassed by a raised mound, through which, on the north-east side, is an opening with three steps leading to the water. An overflow from this spring fills two depressions in the ground extending in a direction nearly north. These may of old have been used as baths. The font is still held in veneration, and stations are occasionally performed at it by persons who have illness in their family, or whose cattle are "failing."

In other parts of the county Sligo there are wells dedicated to St. Molaise, but being at a considerable distance from the coast fronting Inismurray, a description of them will not be considered necessary for the completion of this Essay.

The commission which I had the honour of receiving from the Executive of our Association to produce this Monograph is now, to the best of my ability, fulfilled; but, before laying down the pen, I would beg in the first place to acknowledge my obligations to Richard Jones, Esq., of Streedagh House, Grange, county Sligo, for the kindness with which he placed his fine sea-going craft at my disposal whenever I found it necessary to visit Inismurray. I have also to thank Mr. Jones for his introduction to the people of the island, by which their cordial good-will was secured to me.

To Colonel Cooper, of Markree Castle, Collooney, I am indebted for the use of a considerable number of illustrations of the antiquities of Inismurray. These drawings—made by myself for Colonel Cooper, and forming portion of his magnificent collection of antiquarian matter relating to Ireland in general, and to the county Sligo in particular—were most liberally allowed by their owner to be reproduced, by the Dallastype process, for the purposes of this work.

To Colonel Wood-Martin I owe warm thanks for his kindness in supplying not a few measurements and rubbings, which were as useful as they were well and carefully executed.

It may not be out of place here to remark that his identification of Inismurray with *Inis-na-lainne*, the scene of the holocaust of 1027 or 1029 A.D., would appear, all

things considered, to be amply warranted. It is certain that several islands on the coast of Ireland, upon their occupation by a Christian community, received, from writers of ecclesiastical history, new names. For instance, Tory Island, off Donegal, was, as far as we can learn, originally called *Tor-Inis-Conaing*, the "Island of Conaing's Tower." This name, in early Christian times, was changed to *Tor-Inis-Martain*, from St. Martin, a friend and companion of St. Patrick, who there established a monastery, which appears to have been re-founded by St. Columba circa 545 A.D. In like manner, *Inis-Ereann*, off Howth, now known as "Ireland's Eye," became *Inis-mac-Nessan*, from the three sons of Nesson, viz., Dicholla, Munissa, and Nadsluagh, who some time in the seventh century erected a church upon it.

Of the native islanders to whom I owe acknowledgments for services performed, Michael Waters is my principal creditor. He well knows all the old stones of Inismurray; and as a guide, or an assistant, he would be invaluable to any visitor desirous of taking rubbings.
